

WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Thirtieth Meeting

Geneva, Switzerland

28 July-6 August 1977



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**Central Committee
of the World Council of Churches**

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Geneva, Switzerland

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FOREWORD

The thirtieth meeting of the Central Committee of the World Council of Churches was held in Geneva, Switzerland, in the Ecumenical Centre, 28 July - 6 August 1977.

The opening worship, noon-hour intercessions and closing eucharistic service were held in the chapel of the Ecumenical Centre. Plenary sessions and committees began with brief acts of worship in their places of meeting. On Sunday, 31 July, participants attended services in a number of local congregations and on Friday, 5 August, an Orthodox Vigil on the eve of the Feast of the Transfiguration was held.

On Tuesday, 2 August, the Ecumenical Centre Wives Group helped to arrange a Fellowship Meal in the grounds of the Centre. This was followed by a concert given in the chapel by a group of staff children and their friends, in aid of South African refugee students. The closing service was followed by an Agape.

During the meeting, Dr Sigrist, President of the Swiss Protestant Church Federation, brought greetings from the Federation, the Methodist Church in Switzerland and the Working Committee of Christian Churches in Switzerland. He welcomed the participants to Geneva. He was grateful that the Committee was tackling such problems as nuclear energy, torture and human rights which were of profound concern to all churches.

The chairing of the meeting was shared by Archbishop Scott with His Holiness Karekin II and Miss Skuse.



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OPENING ACTIONS

I. Opening worship

The opening service of worship, led by Bishop Makary and Bishop Kirill who gave the meditation, was held in the chapel of the Ecumenical Centre at 8.45 a.m. on Thursday, 28 July 1977.

II. Call to order

The meeting of the Central Committee was called to order by the Moderator, the Most Rev. Edward W. Scott, at 10.15 a.m. on Thursday, 28 July 1977. He welcomed all participants to the meeting, and especially the new Catholicos-Coadjutor of the Armenian Church, His Holiness Karekin II. He expressed regret that three of the Presidents were unable to be present. He asked the prayers of participants for Dr and Mrs Sovik, whose daughter had recently died in an air crash, and for Mrs Muriel Webb, who was seriously ill.

III. Roll call

The General Secretary called the roll of those present (Appendix I) and presented apologies for absence. He referred particularly to the case of the Rev. David X. J. Gqweta, of the Moravian Church in South Africa. It was **agreed** that Dr Potter should write to Mr Gqweta and his church, expressing the Committee's concern that he could not attend the meeting even though he wished to do so.

It was **agreed** that His Eminence Nicolas (Corneanu), Metropolitan of Banat, Romanian Orthodox Church, should become a member of Central Committee in place of His Beatitude Justin, who had recently resigned on becoming Patriarch of his church.

The seating of substitutes as follows was **approved**:

The Rt Rev. J. Gilbert Baker for the Rev. Alan Chor Choi Chan
Mr John H. Y. Briggs for the Rev. Dr David S. Russell
The Rt Rev. Philipose Mar Chrysostom for Dr M. M. Thomas
Dr Lothar Coenen for Prof. Hans Helmut Esser
The Rev. Dr Joseph H. Evans for the Rev. Dr Robert V. Moss
The Rev. Dr Robert W. Huston for Dr Emerito P. Nacpil
Mrs Etsuko Kobayashi for Mrs Michiko Okuda
Dr Paul F. McCleary for Congressman John Brademas
The Rev. William A. Norgren for the Rt Rev. John M. Allin (from 3 August)

IV. Minutes

The minutes of the meeting held in Geneva, Switzerland, 10-18 August 1976, were **approved** as circulated.

V. Timetable and agenda

With a few additions noted by the General Secretary, the proposed timetable and agenda were **approved**.

VI. Appointment of sub-committees

The General Secretary announced that substitutes should attend the sub-committees and groups to which the members had been assigned and indicated a number of additions and changes in the lists (Appendix II).

With regard to the discussion of staffing and nominations, Dr Potter explained that the Executive Committee had looked carefully at these matters. The Central Committee Staffing and Nominations Committee usually comprised the same people, with a few others, and went through the same material in less detail. He proposed that the work of the Executive Committee be transmitted directly to the Central Committee. This was **agreed**.

On the proposal of the General Secretary, it was **agreed** that Bishop Lønning be the Moderator of the rapporteurs of the groups discussing the main theme.

On the proposal of the Staffing Sub-Committee of the Executive Committee, it was **agreed** to appoint Prof. Anwar Barkat as Moderator of Unit II.

APPLICATIONS FOR MEMBERSHIP

Dr Brash presented the recommendations from the Executive Committee meetings of February and July 1977 regarding application for membership in the WCC, and asked that they be referred immediately to the Committee on the General Secretariat. This was **agreed**.

He also reported that two churches, the Seventh Day Baptist General Conference, USA and the Congregational Union of New Zealand, had officially requested to be withdrawn from membership and that the Executive Committee had accepted their resignation with regret.

In a later session, on the recommendation of the Committee on the General Secretariat, the Central Committee **agreed**:

1. That the Christian Protestant Church in Indonesia, the Episcopal Church of the Sudan, the Church of Melanesia and the Methodist Church in Malaysia be received into full membership of the WCC, provided that in the course of the next six months objection is not received from more than one-third of the member churches;

2. That the Union of Christian Evangelical Baptists of Italy and the Methodist Church in Singapore be received as associate members of the WCC, provided that in the course of the next six months objection is not received from more than one-third of the member churches;
3. That the Uniting Church in Australia be received immediately into full membership of the WCC;
4. That the Christian Council of Ghana be recognized as an associate council of the WCC.

The Committee on the General Secretariat noted that consideration of applications for membership gave rise to a number of basic questions which required further clarification. It recommended, and the Central Committee **agreed**, that the criteria for the reception of new member churches be re-examined in consultation with interested member churches, and that a report be submitted to the next meeting of the Central Committee.

REPORTS OF MODERATOR AND GENERAL SECRETARY

His Holiness Karekin II took the chair. He thanked participants for their fellowship and spiritual support on the occasion of his consecration. He said that many church leaders of his generation had been enriched by the ecumenical movement, and he was grateful to His Holiness Khoren II for making it possible for him to continue to serve the WCC.

I. Moderator's address

Archbishop Scott's address was divided into three sections. First, he reviewed some important ecumenical events since the last Central Committee, including the celebration in Lausanne of the 50th anniversary of Faith and Order, the visit of the Archbishop of Canterbury to Geneva and many meetings and discussions throughout the world on a wide variety of topics. He drew particular attention to the increase in the violation of human rights and the use of torture and called for greater integrity in personal and corporate relationships. He paid tribute to a number of ecumenical leaders who had died since the last meeting: Metropolitan Juhanon Mar Thoma, Dr Samuel McCrea Cavert, Bishop Hanns Lilje, His Holiness Patriarch Justinian, Dr Johannes Leimena, Sir Louis Mbanefo, Dr Robert V. Moss, Dr Adolf Freudenberg, Dr Laszlo Ledermann, Dr Reinhold von Thadden and Archbishop Janani Luwum.

Secondly, the Moderator reported on the actions of the Executive Committee. He saw the duties of the Officers and Executive Committee to be three-fold: to provide support to the General Secretary and staff; to seek to assure accountability in the carrying out of the policies adopted by the Assembly

or the Central Committee, and to ensure that issues which need to come to the Central Committee do so with the necessary factual information so that responsible decisions can be made. Since the last Central Committee meeting, the Executive had reviewed the work of all sub-units in the light of recent policy decisions and had authorized a number of changes in financial procedures. Archbishop Scott spoke of the need to provide greater pastoral support for those working in international ecumenical positions, especially for staff who, at the end of their term of service, find themselves unable to return to their home country. He asked members of the Central Committee and representatives of the World Confessional Families to bring this concern to the attention of their churches.

Finally, Archbishop Scott presented some personal reflections on the theme of the meeting, "The Confessing Community". He stressed that this must be seen more and more in ecumenical terms. To develop such communities, we need deeper life-giving and life-sustaining relationships with God, ourselves, each other and the whole created order.*

II. Report of the General Secretary

The General Secretary drew attention to the three major concerns which would be widely discussed during the Central Committee meeting: the main theme, "The Confessing Community"; the responses of the churches on the consensus document, *One Baptism, One Eucharist and a Mutually Recognized Ministry*, and the development of a coordinated programme on "The Search for a Just, Participatory and Sustainable Society". He indicated the inter-relatedness of these three concerns and spelled out some of the implications for the Council and the member churches.

Dr Potter spoke particularly of the first World Conference on Faith and Order in Lausanne, at which there was a clear understanding that the faith and order of the churches, and their mandates for evangelism and service were inextricably bound together. He asked if this was as true today as it was in the intention of the churches which covenanted to be members of the Council nearly 30 years ago. He pointed out that the Council is constantly under attack for not holding the call to unity, mission and service together, and went on to say that three major issues to be discussed during the meeting all related to the character of the Church as the missionary, servant people of God. He asked why this wholeness was not perceived by the member churches and pointed out that the lack of inter-action between faith and order, mission and evangelism, education and renewal, service and the quest for justice and peace exists in the life of the churches themselves. Their own structures and institutions have predisposed them to this division of concerns.

* The full text of the Moderator's address appears in *The Ecumenical Review*, Vol. XXIX, No. 4, October 1977.

He then outlined three elements in thinking where, he felt, the churches could be more faithful to the Gospel and the insights received during the years of ecumenical fellowship. These elements were revealed in the words truth as openness to reality, truth as trust and loyalty, and suffering. The Faith and Order movement had looked afresh at the doctrines and traditions which have divided us and had restated the issues. New light has been shed and new possibilities disclosed which could liberate us for one another, and for doing God's will. The document, *One Baptism, One Eucharist and a Mutually Recognized Ministry*, was a clear example of this process. Similarly, the long ecumenical struggle about the nature of mission and evangelism has had a profound effect upon the churches. It has brought them out into the life of the world and made them aware that it is impossible to preach the justification of the sinner without preaching and demonstrating the justice of God and his demand that we have right dealings with one another. Again, in the work of ecumenical service to the world and through such enterprises as the Programme to Combat Racism, the fundamental issues have been laid bare and our superficial programmes revealed in their inadequacy. These and many other examples point to the oneness and wholeness of the Gospel and therefore to the work of the Church and of the World Council.

Finally, Dr Potter stressed that such openness to one another and to the world inevitably taught us to suffer. There is no openness or trust without suffering. The struggle for liberation from injustice is a struggle of suffering. But it is in the midst of the world and its hatred that Christ promises us the Spirit who empowers and guides us.*

III. Response of the Central Committee

In the discussion on the Moderator's address, His Holiness Karekin, as Moderator, and all subsequent speakers, expressed great appreciation of the address.

Dr van den Heuvel underlined the Moderator's statement about the increasing violation of human rights and the use of torture. He hoped the WCC would become a place where people could be heard and that we would find ways to make known to the world what we had heard. Fr. Borovoy spoke of the Faith and Order meeting in Lausanne and the emerging consensus on baptism, eucharist and ministry. We were moving in the right direction but must not be deluded that we had reached the point of common agreement.

Metropolitan Chrysostomos expressed the thanks of his church to the WCC for the aid given to the victims of the earthquake in Turkey. Mr Ndebele spoke of the unique problem of the refugees in Botswana, most of whom were young people aged 12-18, who needed schooling as well as food and housing. The

* The full text of the General Secretary's report appears in *The Ecumenical Review*, Vol. XXIX, No. 4, October 1977.

churches in Botswana were doing everything they could and he thanked those who had helped in this task. Bishop Antonie, speaking on behalf of the Romanian Orthodox Church, thanked the WCC for the help received through CICARWS after the earthquake.

Metropolitan Pankratij spoke of the meeting in Budapest with the Moderator and General Secretary with representatives of East European churches. There had been a full exchange of opinion about the mission of the churches in Eastern Europe and their contribution to the ecumenical movement. There should be more frequent meetings to ensure an exchange of information.

Mr Boseto stressed that the presentations must be followed by specific actions in which the World Confessional Families should play a part.

Bishop Kibira referred to the discussions on relations with the World Confessional Families and said that the Lutheran World Federation was open to new initiatives. Commissioner Williams asked whether we accept that there is richness in diversity and challenged the assumption that political, cultural, economic and even theological differences do divide us. Emphasis on consensus must not confuse unity with uniformity. Bishop Hempel referred to the Moderator's remarks about pride and stressed that we must learn the difficult art of witnessing with both openness and clarity.

With regard to the report of the General Secretary, Bishop Lønning said that we must avoid the dangers of both clericalization, which would exclude non-Christians from sharing in our work, and secularization, which would accept all good as Christian. A deeper and more balanced understanding of our faith in the triune God could contribute to the keeping together of our concerns. We need a more consciously trinitarian approach to the inter-relatedness of creation and redemption.

Metropolitan Parthenios Aris said that both addresses spoke to his heart in love, truth and trust. He felt that our divisions were caused by something more than political, cultural, material or even theological factors. For the Orthodox, all questions were connected with the Church, and the division lay in the understanding of the meaning of the Church of Christ. But we must work to become one Church, as this is the promise and command of Christ.

The Moderator and General Secretary expressed thanks for the comments made and replied to a number of specific points. The two papers were referred for discussion to the groups and the Committee on the General Secretariat.

At a later session, the Central Committee, on the recommendation of the Committee on the General Secretariat, **adopted** the following resolution:

We receive with great appreciation and hearty thanks the Moderator's and the General Secretary's addresses, and recommend that they be publicized widely for study and action.

We commend to individual Christians and churches the Moderator's call for self-examination for strengthening integrity in relationships and establishing life-giving and life-sustaining relationships in personal and corporate lives.

We note with appreciation that the Moderator's address included a report on the activities of the Executive Committee in the line of its accountability to the Central Committee.

We endorse and commend to the churches the General Secretary's exposition of the inextricable oneness and wholeness of the programmes of the World Council of Churches, and commend to the churches his appeal to them to see and support the work of the WCC in its wholeness, keeping together in their conception of the ecumenical movement the three essential callings of the Church to unity, mission and service to the world.

We share his awareness of the need for the churches to make concrete in their life and work this integrated nature of their concern for faith and order, mission and evangelism, education and renewal, and the quest for justice and peace.

"THE CONFESSING COMMUNITY"

The main theme was introduced by a panel discussion. The members of the panel were the Rev. Emilio Castro (Moderator), Metropolitan Hazim, Mrs Dorinda Sampath, Prof. Smolik and Mr James Wallis. Considerable work had already been done on the theme, including the preparation of a background paper by Dr Paul Löffler. The panelists each made a presentation reflecting the meaning of the theme in terms of a specific local situation and reflecting a particular confessional tradition.*

The panel presentations were followed by questions and general discussion in which the major implications of the theme were brought out. It was agreed that the text of a possible letter to the member churches be prepared, after the plenary session and several discussions in groups. Rapporteurs were assigned to each group for this purpose.

At a later session, Bishop Lønning, Moderator of the rapporteurs, presented the first draft of the proposed letter, which was fully discussed and referred back for revision. It was also agreed that the regional groups could, if they wished, add certain comments to the letter to increase its relevance in the regions they represented.

After further discussion, the Central Committee **approved** the text as revised (Appendix III) for transmission to the churches.

* The tape recording of the panel discussion is available on request (Price: Sfr. 10.—).

REPORT OF THE COMMITTEE ON THE GENERAL SECRETARIAT

The report was presented by Ms Woolfolk.

I. The Ecumenical Institute

On the basis of a thorough discussion of the programme and finances of the Ecumenical Institute, Bossey, the Committee on the General Secretariat recommended and the Central Committee **agreed**:

1. That gratitude be expressed for the 1978 budget increase from the WCC undesignated income as approved by the Executive Committee and the hope that further increases will be considered in the future; it is stressed that operational funds in 1977 and 1978 have been ensured by the churches especially from Switzerland, the Federal Republic of Germany and the Netherlands. The finances of Bossey still require urgent action from the churches;
2. That since in the long term the programmes of Bossey will be to a considerable extent dependent on income from the Bossey Endowment Fund, authorized by the Executive Committee in February 1977, the approval of a target of SFr. 10,000,000 is welcomed and the members of the Central Committee are urged to encourage grants to this endowment; at present the fund is in the region of 1 million Swiss francs and must be rapidly increased in order to ensure the guaranteed income which is necessary;
3. That ongoing negotiations should be pressed with the Lutheran World Federation, the Vatican Secretariat for Promoting Christian Unity and any other agency that will enter into partnership calculated to strengthen Bossey;
4. That collaboration between Bossey and the new Programme on Theological Education be pursued;
5. That priorities for additional income be:
 - a) support for an Orthodox presence in the faculty; and
 - b) extension work, including the possibility of conducting Ecumenical Institute courses in the regions, in consultation with regional ecumenical institutions.

Priority should be given to the first, but where specially designated funds are available the latter should be undertaken.

The Central Committee further **agreed**:

1. To give approval to the by-laws for the Ecumenical Institute, Bossey (Appendix IV);
2. To authorize the signing of the agreement with the University of Geneva; the French text should be the official one.

II. Department of Communication

The Committee on the General Secretariat received the report of the Department of Communication and expressed its appreciation for the work of the Department.

With specific reference to the training programme for translators and interpreters, the Committee noted the progress that had been made in developing curricula for the training courses and in formulating guidelines for the programme. The Committee recommended and the Central Committee **agreed** that possibilities be explored as soon as possible to complement the training programme with the establishment of a fund out of which translations of ecumenical material into various languages could be subsidized.

Concerning the review of publications, the Committee on the General Secretariat recommended and the Central Committee **agreed**:

1. That the report of the Staff Coordination Group on Communication be received and that the general lines of action formulated in the recommendations of the report be affirmed;
2. That the production of the four general periodicals be accepted as an integral part of the general policy adopted by the Central Committee in August 1976 regarding the Communication Department;
3. That the publication of sub-unit periodicals and newsletters at the expense of sub-unit programme budgets be accepted as a necessary and important method of communication with particular constituencies in different programme areas;
4. That the publication of *Risk* as a periodical be terminated by the end of 1977 and the publication of a number of booklets with the *Risk* format be approved on the understanding that every effort would be made to reduce the subsidy required for such publications;
5. That the *International Review of Mission* be regarded as a sub-unit periodical serving the constituency of CWME;
6. That the publication of ecumenical materials in languages other than English be given increased attention and be adequately financed;
7. That the distribution pattern of the French *Justice et Service* be further explored for other WCC programme areas and other languages;
8. That specifically *One World* and *The Ecumenical Review* intensify editorial cooperation with similar periodicals in other languages;
9. That a progress report on the implementation of (7) and (8) as well as on the formulation of policy lines be submitted to the Executive Committee meeting in September 1978;

10. That the following be the policy governing the WCC book publishing programme:
- a) it should concentrate on books reflecting programme concerns of the WCC and on worship material for ecumenical purposes;
 - b) it should reflect the specific characteristics of the WCC as a world-wide fellowship of churches, the reader being addressed primarily as a part of this fellowship, and only secondarily as an individual buyer in the “book market”;
 - c) it must constantly reconcile two factors:
 - policy considerations; for example, as to what materials should be published in book form in relation to particular programme emphases and the needs of the constituency;
 - commercial considerations as to the financial viability of a book project, pricing and break-even point, cost of editions in other languages, etc.;
 - d) depending on the types of materials published, WCC book publishing may or may not be “commercially” viable in the strict sense of the term; however, it should be done on the basis of publishing business principles, the implementation of which should provide for a full account of the financial viability or non-viability of individual titles, the carrying over of “losses” and “profits” through the operation, for example, of a revolving fund, detailed accounting of sales per title, etc.;
 - e) production and distribution of WCC books should be done as much as possible through outside publishers, with the WCC as co-publisher, to minimize the risk factors involved and reach wider circulation; however, the nature of WCC materials is such that the production and distribution of some titles will remain totally the responsibility of the WCC; to keep all distribution channels open, it is essential that the whole list of WCC titles be quantitatively and qualitatively attractive;
 - f) the WCC book publishing programme results from a cooperation effort of various units, sub-units and the Publications Office; every title published involves the WCC (not just one sub-unit) legally and financially, for example, in such matters as copyright, language rights, royalties, etc.; therefore, cooperation needs to be full and prompt, based on the following procedures:
 - sub-units other than the one where a title originates, and certainly the Publications Office at an early date, should know about book projects;

- a list of book projects should be drawn up at least twice a year and made available to prospective co-publishers outside the WCC and others concerned;
- editorial and commercial feasibilities of each proposed title should be discussed by a small staff board for book publishing;
- negotiations and contracts with outside publishers should be finalized and signed by the Publications Office;
- the honoraria rules for WCC staff should be applied in cases where individual staff members write books in connection with their jobs, and should be administered by the Publications Office.

The Committee on the General Secretariat submitted the following further recommendations and the Central Committee **agreed** that they be commended for further study and implementation to the Committee and staff of the Department of Communication:

1. That editorial cooperation and coordination between sub-unit periodicals and the Communication Department be widened, with particular reference to:
 - plans for publication;
 - material that is received which might be useful to more than one editor or useful to others than the recipient;
 - information on possible writers (the list of writers needs urgently to be expanded);
 - significant documents (especially in view of the new *WCC-Exchange*);
 - occasional discussion together of strategy and multi-media communication;
 - professional expertise available in the Communication Department regarding editing, production, printing, etc., with sub-unit;
2. That sub-units producing newsletters and periodicals be urged on technical aspects to cooperate more closely with the Department of Communication and Central Services;
3. That sub-unit periodicals should include promotional material about WCC general publications;
4. That general periodicals should make frequent reference to the availability of the specialized publications;
5. That the existing scheme for “combined” and “overall” subscriptions should be carefully reviewed.

III. Ecumenical Centre Library and its Archives

The Committee on the General Secretariat had received with appreciation the report on the Ecumenical Centre Library and its Archives. In response to requests formulated by the Central Committee in August 1976, the Committee on the General Secretariat recommended and the Central Committee **agreed** :

1. That no service fee be established for some categories of users of the Library since, after study, it has been determined that this would not be practically feasible nor increase the income;
2. That the coordination of the Bossey Library and the Ecumenical Centre Library be continued with a full service to be provided to the Institute;
3. That the regular channels of financial development of the WCC be utilized in approaching foundations and individuals for the support of the Ecumenical Centre Library;
4. That specific projects be prepared relating to the Ecumenical Centre Library and the Ecumenical Archives and that approval be given to include these in the Project List of CICARWS-CWME;
5. That the practice of the Ecumenical Centre Library paying to the Ecumenical Centre an upkeep fee for use of common rooms be discontinued.

IV. New York Office

The Committee on the General Secretariat received reports on the follow-up and implementation of the decisions taken by the Central Committee in August 1976. It took note in particular of the generous grant provided by the Lilly Endowment to fund a Resource Development Office with a view to developing a new financial strategy for the WCC in the North American context. Concerning the budget, it was recommended to the Finance Committee that consideration be given to increasing the appropriation for the New York Office to the level of \$40,000 as requested.

Information was received regarding the forthcoming reorganization of the Office and its staff. It noted that Mr Kroker has been transferred to New York in order to improve communication between the WCC and the North American churches. It noted in particular that both the Executive Secretary and the Programme Secretary will have left the staff of the WCC at the end of this year. It suggests that appreciation for their commitment and their services be expressed on behalf of the Central Committee.

Finally, a progress report on regional cooperation in North America and the Caribbean was received.

V. Functioning of the unit structure and the role of the General Secretariat

1. A document on the "Review of Functioning of Units, the Inter-Relationship Between Units and the Role of the General Secretariat", was considered by the Committee and its sub-group. This report was prepared in response to recommendations of the Review Committee and Central Committee in 1976:

- that the functioning of the Programme Units, the relationship between the units, and the role of the General Secretariat be reviewed in the light of the Review Committee's report and the changes that have taken place since the adoption of the Structure Report by the Central Committee in 1971;
- that the Officers be asked to initiate this review, to present a preliminary report to the Executive Committee in February 1977 and to submit definite proposals to the Central Committee in 1977.

2. The Report of the Structure Committee (1971) was thoroughly reviewed. Though the new structure envisaged a Staff Moderator for each unit, nevertheless, they could not at first be full-time Moderators. Consequently, the Unit Staff Moderators were also heads of sub-units and heavily burdened.

For coordination among the units a Staff Executive Group (SEG) was continued. SEG advised the General Secretary on implementation of policy. He was also to be assisted by "one or two Deputy General Secretaries" who could act for him in his absence and support him in overall leadership tasks.

3. The new structure has been in operation for six years. Its strengths and weaknesses can now be evaluated. It is now apparent that further alteration in staffing is required in order:

- a) to avoid conflicts of interest which arise in the double role expected of Unit Staff Moderators;
- b) to achieve the coordination required for effective work within the units;
- c) to avoid the tensions and overlapping between units and facilitate their operation;
- d) to reduce in some measure the workload of Unit Staff Moderators and members of the General Secretariat;
- e) to facilitate further the work of the General Secretary; and
- f) to assure a fuller measure of integrity and balance in financial procedures;
- g) to achieve fuller team work and cohesiveness in administration.

4. The General Secretary submitted a detailed proposal regarding the possible future functions of the General Secretary, three Deputy General Secretaries and the Assistant General Secretary for Finance and Administration (Appendix V). The proposal was discussed at length. Mrs Zumach queried

whether the different financial size of the units could affect the relationships within the General Secretariat. Mr Buevsky raised the question as to whether the basic loyalty of the Unit Staff Moderators would be with the concerns of the General Secretariat or those of the unit. Prof. Barkat expressed the opinion that the proposal would bring considerably more order into staff operations. Miss Castrén expressed some concern that, with the division of regional relationships among the Deputy General Secretaries and the overall responsibility being held by the General Secretary himself, there might be some loss of the supportive relationships of the Council to the national councils of churches, since primary attention would inevitably be given to the regional conferences. Dr Potter stressed that he believed that, in fact, all these relationships would be strengthened in that they cannot be effectively handled by any one person.

After further discussion and on the recommendation of the Committee on the General Secretariat, the Central Committee **agreed** that the General Secretariat be reorganized so that, in addition to the General Secretary, it will consist of:

- a) three Deputy General Secretaries who will be responsible for certain assigned duties of the General Secretariat; *and* function as Staff Moderators of one of the Programme Units; and
- b) an Assistant General Secretary with major responsibilities for finance and administration.

These five staff officers will constitute the General Secretariat, in constant consultation to function as a coordinating group for the Council as a whole. The Staff Executive Group will continue as an advisory body as provided in Rule VIII. 4, assisted by various staff groups as required.

5. In order to effect the reorganization of the General Secretariat, the Rules of the World Council of Churches will require changing with respect to VIII. Staff, 3, by altering the words “one or two Deputy General Secretaries” to “one or *more* Deputy General Secretaries” so that the rule would then read:

“3. In addition to the General Secretary, the Central Committee shall itself elect one or more Deputy General Secretaries, one or more Assistant General Secretaries, and Directors of the Programme Units, the Specialized Units, and the Departments.”

The Committee on the General Secretariat recommended and the Central Committee **agreed** that this amendment to the Rules of the WCC be adopted.

VI. Revision of the Rules of the WCC

Following the concern at the Nairobi Assembly and the decision of the 1976 Central Committee, a special committee had worked on the revision of the Rules of the WCC, particularly those governing the Assembly and Rules of

Debate. The Committee on the General Secretariat had received the report on proposed changes and recommended that the suggested amendments be accepted. The Central Committee **accepted** the recommendation with a more than two-thirds majority.*

VII. Possible rotation of Executive Committee members

The Central Committee at Nairobi 1975 directed that in the review of the Rules a study be made of the desirability of rotating Executive Committee membership. The Committee on the General Secretariat received a staff report indicating that this matter had been thoroughly investigated and widely discussed. The staff document simply stated the rationale for and against rotation. The Committee on the General Secretariat had received a proposed amendment to the WCC Rules indicating that, at the election of the Executive Committee at each Central Committee, three elected members should not be eligible for re-election. The Committee on the General Secretariat recommended to the Central Committee that this proposal be accepted.

After full discussion, the Central Committee voted on the proposal, which was **rejected** by 67 votes to 21.

VIII. Policy regarding staff appointments and reappointments (Grades 6-10)

The Committee on the General Secretariat had considered a policy statement proposed by the Executive Committee and recommended that it be adopted. The Central Committee **accepted** this recommendation (Appendix VI).

IX. Relations with World Confessional Families

The Committee on the General Secretariat had received a report on events which had taken place since the Central Committee meeting of 1976, including discussions between the staff of the WCC and the Secretaries of World Confessional Families at Rome in May 1977. A further conference between the WCC and World Confessional Families is planned for October 1978 and a major consideration of the subject will be brought to the Central Committee meeting in January 1979. The Central Committee **approved** the programme.

X. Joint Working Group between the Roman Catholic Church and the WCC

The Committee on the General Secretariat had received reports on activities under the mandate of the Joint Working Group. Initial attention has concentrated on the theme, "The Unity of the Church — Goal and Way" (meeting at Utrecht, Netherlands, 4-8 October 1976). The next meeting of the Joint Working Group (planned for December 1977 at Torino, Italy) will focus on

* The revised Rules will be circulated to member churches and members of Central Committee in a separate document.

the topic of "Common Witness", drawing both on the insights gained since the earlier study on "Common Witness and Proselytism" and on experience from local situations.

The Committee suggested, and the Central Committee **agreed**, that the Joint Working Group be encouraged to make every possible effort to ensure widespread local and regional contributions to this important process of reflection.

The Central Committee was then addressed by Mgr Moeller, who expressed appreciation of its work. He believed that the letter to the churches on "The Confessing Community" was more significant than many realized. As a participant in many of the discussions, he felt that the Roman Catholic Church would be stimulated and enriched by the process of the Central Committee. He also thought that the Roman Catholic participation in the work of Faith and Order was of long-term significance. The functioning of the Joint Working Group may be in a quiet phase but it was based on deep realities and its future programme was of great importance. For example, SODEPAX as a joint agency was important to both the WCC and the Roman Catholic Church. Mgr Moeller also expressed gratitude that we are discovering anew the essential role of prayer in the ecumenical movement.

In thanking Mgr Moeller, His Holiness Karekin expressed the hope that the member churches would take note of the positive participation of the Roman Catholic Church in the ecumenical movement and thus correct the impression sometimes conveyed by the secular media.

REPORT OF THE COMMITTEE ON UNIT I: FAITH AND WITNESS

The report of the Unit Committee was presented by Ms Oduyoye.

I. Sub-unit on Church and Society

A. 1979 Conference on "The Contribution of Faith, Science and Technology in the Struggle for a Just, Participatory and Sustainable Society"

The Committee received from the Working Group on Church and Society the detailed plan for the 1979 conference as requested by the Central Committee in 1976. In light of the ensuing discussion, the officers and staff of the Working Group made several modifications in the plan, especially concerning the regional quotas.*

1. On the recommendation of the Unit Committee, the Central Committee **received** with appreciation the detailed plan for the 1979 conference and **commended** it to the churches for their collaboration and support.

* The amended plan is being circulated separately to the member churches.

2. It was further **agreed** to note the following observations of the Unit Committee for the use of the staff and the Working Group on Church and Society in the further preparation and organization of this conference:

- a) The Committee welcomes the careful and clear statement of the purpose and scope of the conference and notes the substantial attention which will be given to the theological and ethical issues;
- b) The Committee commends the idea of holding a conference of natural and social science students in conjunction with the main conference;
- c) The Committee asks that adequate attention be given to the views of persons of other faiths and ideologies in the preparation and in the programme of the conference;
- d) The Committee generally approves the proposed quotas as a guide in the selection of participants; representatives of the churches and of different fields of experience and expert knowledge should be ensured, as well as a balanced proportion of men, women and youth; the conference is meant primarily to speak to the churches and the WCC and should result in specific recommendations or programme emphases;
- e) The Committee was pleased with the full title of the conference but could reach no general agreement on the short title proposed; additional titles suggested were: "The Churches and the Future of Society", "The Churches and our Technological Future", and "Faith and Science in Shaping our Future"; the officers and staff of the Sub-unit are to take these proposals into account in making a final decision;
- f) The Committee understands that this conference will make a significant contribution to the larger WCC programme emphasis on the Just, Participatory and Sustainable Society; the contribution of other units and sub-units, especially the studies on militarism, transnational corporations, and the new international economic order should be fully taken into account;
- g) The Committee is confident, in view of the interest expressed by the churches, that funds can be found to realize to the full the immense potential of this conference, without endangering contributions of undesignated support from the churches for other work of the WCC.

B. *World energy as an ethical and social problem*

The Unit Committee reported that two concerns had thus far dominated its discussions: (1) the debate on nuclear energy, and (2) the need for the churches, especially those in the richer countries, to participate in the movement for energy conservation and to contribute to the energy needs of the poor countries.

1. *The nuclear energy debate*

- a) The Unit Committee received with great interest the report of the WCC delegation to the Salzburg Conference on Nuclear Power and its Fuel Cycle organized by the International Atomic Energy Agency, and saw the papers presented at this conference by the WCC in a highly competent and effective way, along the lines proposed by the Central Committee in August 1976. It was also noted that it was an unusual privilege for the WCC to be invited to chair the plenary session on Nuclear Power and Public Opinion at the conference.

In view of the fact that, in the course of the past year, the development and location of nuclear reactors has become an increasingly contested issue in several nations, and has shown the urgent need for church leaders and individual Christians to have more information and clearer awareness of the issues involved, the Committee recommended and the Central Committee **agreed** that the Sub-unit on Church and Society organize a consultation on ecumenical concerns in relation to nuclear energy, keeping in mind the following points:

- i) representation should be balanced: i.e. pro-nuclear, anti-nuclear, and undecided positions, as well as nuclear nations and non-nuclear nations, communities affected by activities relating to the nuclear fuel cycle or by the location of nuclear reactors in their vicinity, etc.;
- ii) the consultation should focus on the use of nuclear power for peaceful purposes, in the context of world energy needs and possible resources, and in light also of the concern for a Just, Participatory and Sustainable Society; this consultation would also constitute part of the preparation for the 1979 world conference;
- iii) the consultation should keep in mind that, as the Central Committee said in its Statement on Nuclear Energy in 1976, "The predominant issue concerns the operation and safe management of breeder reactors without which nuclear fission has no long-term existence"; and examine the basis for assurances to the public on the security of the fast reactor technology;
- iv) it should analyse the grounds on which local communities have objected to nuclear reactors, e.g. whether they are opposed in principle to nuclear energy; or only until proper technology is available for the safe management of long-lived radio-active wastes; or opposed only to breeder reactors; or only to the location of reactors in their vicinity;
- v) besides providing for the sharing of information and the clarification of issues, the consultation should also aim at the further development of an ecumenical position and the formulation of programme recommendations for the churches.

- b) The Unit Committee requested the Energy Advisory Group of Church and Society to explore two specific needs and possible answers to them:
- i) to examine the role of international bodies like the International Atomic Energy Agency in correcting present imbalances and systematic discrimination against non-nuclear nations in securing access to nuclear technology, keeping in mind the relation between the peaceful use of nuclear energy and its potential military use;
 - ii) to consider the advisability of some new international commission or panel that might respond to situations of perplexity, conflict and polarization on nuclear energy by fact finding, providing information, advising or mediating in conflicts, as requested, e.g. by local or national councils of churches or other community groups; any proposals for action should be reported to the next meeting of the Executive Committee of the Central Committee.

2. *The role of energy in human affairs*

The Unit Committee agreed that the WCC is still only beginning to evolve an ecumenical strategy on a wide range of ethical and social problems associated with world energy needs. It recommended and the Central Committee **agreed** that this topic be given appropriate attention at the world conference in 1979. It specifically asked for a discussion of the following topics, which even in their technical aspects involve basic problems of social justice: energy resources and their distribution; energy utilization; energy and the environment; energy alternatives and cooperation in research on new forms of energy; risk assessment; renewable and non-renewable energy options; centralization and decentralization in energy supply; disparities in energy resources and supplies, and consequent social conflicts.

In the Central Committee discussion, several participants emphasized that, while World Council caution was understandable, there was great need for a clear position to be reached as soon as possible. Dr van den Heuvel and others expressed the hope that the WCC might be a meeting place between those who have the power to promote the use of nuclear energy and those protesting against it. Pastor de Mello spoke of the energy needs of the developing countries, their interest in nuclear energy and the danger of those who possess nuclear energy dominating the world. Several speakers stressed that the WCC should give stronger emphasis to research on other kinds of energy.

On the proposal of Pastor Maury, and after further discussion, the Central Committee **adopted** the following resolution:

The Central Committee notes that the violence that sometimes attends demonstrations against nuclear energy or nuclear reactors (as in Malville during this Central Committee) points to the degree of emotion associated with the immense interest in the issue, and urges the Sub-unit on Church and Society to do everything possible to promote a sane and informed

discussion of the issues involved. It affirms that decision makers in all countries cannot avoid open public debates on such issues nor should they allow themselves to be guided by strictly economic interests on these matters.

3. *International fund for developing new sources of energy*

After reviewing the proposal of Prime Minister Manley, at the Conference of Commonwealth Ministers, for an international fund for research on new forms of energy, the Unit I Committee recommended and the Central Committee **adopted** the following resolution:

The Central Committee of the World Council of Churches regards access to energy for the fulfilment of basic human needs as a moral and ethical imperative of our time. As one step towards this end, the Central Committee endorses proposals for a special fund to be administered by a competent international body, for research and development of new sources of energy. The Central Committee urges that such a body give predominant representation to the less industrialized nations in order to compensate for their economic disadvantage and recommends to the churches that they encourage national government support.

The Central Committee **authorized** the General Secretary to transmit this resolution to the Secretary General of the United Nations.

4. *Need for energy conservation and change of existing patterns of consumption in the rich countries*

The Unit Committee recommended and the Central Committee **agreed** to request the Energy Advisory Group:

- a) to prepare an appeal to member churches, congregations and individual members, especially those in affluent countries, to regulate energy consumption conscientiously according to a five-year schedule;
- b) to report its recommendation to the Executive Committee of the Central Committee, which will be authorized to decide whether to issue an appeal to the churches.

5. *“Energy for my Neighbour”*

The Unit Committee agreed that, in addition to the more general plea for justice in the world and distribution of energy, it would be helpful for the churches to participate in a practical scheme of transfer of part of their own energy resources from areas of high consumption to areas of great need. The scheme, “Energy for my Neighbour”, proposed by the Working Committee on Church and Society, provides a practical opportunity for churches to demonstrate their local and national concern for energy conservation and redistribution.

This project in no way reduces the importance of large-scale international changes in the distribution of resources. It provides for concrete action with three potentialities:

- a) it would have an educational impact upon churches both in industrialized and developing countries;
- b) it can generate funds for the development of energy technologies that do not perpetuate patterns of dependence but encourage small communities to develop sustainable sources of energy under their own control;
- c) it can promote development in particular communities of pilot projects that may have wide applicability.

Special emphasis will be placed on the need of rural areas and village communities where small self-help schemes are feasible.

On the recommendation of the Committee on Unit I, the Central Committee:

1. **Commended** to the churches the project, "Energy for my Neighbour" as an ongoing ecumenical education/action process, to encourage local churches in the developed countries to save energy and channel the money thus saved to sustainable energy projects in developing countries;
2. **Requested** the Energy Advisory Group to counsel the staff of Church and Society on the administration and organization of the project and make regular progress reports to the Central Committee.

The Central Committee **received** the report on the Sub-unit on Church and Society.

II. Commission on Faith and Order

The Unit Committee received the report on the work of the Faith and Order Commission and the supplementary oral information on the recent meeting of the Faith and Order Standing Commission (Loccum, FRG, July 18-25). The programme items of the Faith and Order Commission can be grouped around the following main themes: (a) towards unity in one faith; (b) towards unity in one eucharistic fellowship; (c) towards a deeper quality of unity.

A. *Giving Account of the Hope that is Within Us*

The Unit Committee noted that this study will provide the main focus for the plenary meeting of the Faith and Order Commission which will be held from 15-31 August, 1978, in Bangalore, India. According to the plans worked out by the Standing Commission, the discussion will concentrate on "the common ground" of hope. The preparations will be based on input already available from the various regions. The Plenary Commission will also discuss the issue of sharing in the one apostolic faith.

The Committee welcomed close collaboration with the Sub-Unit on Youth to ensure the participation of young people in the meeting.

B. *Baptism, eucharist and a mutually recognized ministry*

In a plenary session, Dr Lukas Vischer reviewed and commented on the replies of the churches to the document on baptism, eucharist and a mutually recognized ministry, which had been circulated.* Over 90 churches had replied and many, as requested, had reflected on the ways in which they could contribute to taking the growing consensus seriously. Dr Vischer raised the fundamental question as to the urgency of a certain theological consensus among the churches but, at the same time, a careful understanding of the degree to which the consensus was a pre-condition for fuller eucharistic fellowship.

In the ensuing discussion, many appreciative comments were made on the significance of the growing consensus and the work of the Faith and Order Commission, though some speakers stressed the fact that the degree of consensus should not be exaggerated or the continuing gap between the churches underestimated.

Prof. Konidaris offered to make available to the Central Committee the fruit of his relevant research on the early Church. Prof. Meyendorff urged that more work should be done on the relationship between unity and pluralism.

The Moderator expressed the appreciation of the Central Committee to Dr Vischer and the Faith and Order Commission.

Ms Oduyoye reported that the Unit Committee had received with appreciation the report on the replies of the churches to the three agreed statements, *One Baptism, One Eucharist and a Mutually Recognized Ministry*, and endorsed the recommendation which it contains. The Unit Committee recommended and the Central Committee **agreed** that the Faith and Order Commission be authorized to send the report of the Standing Commission together with the text of the presentation by the Director of the Faith and Order Secretariat to the member churches and pursue the study as proposed. It expressed the hope that a revised text can be prepared for the next Assembly and appealed to the member churches to collaborate in the elaboration of the revision.

In the discussion, the following additional suggestions were made:

1. As far as possible the agreed statements should be discussed not only by the churches individually, but also by churches of one region together (e.g. by regional and national councils);
2. Special attention should be paid to particular contexts, e.g. cultural contexts which modify the presuppositions of the debate on the subject;

* The report of the Faith and Order Standing Commission on the Churches' Replies to the agreed statements, *One Baptism, One Eucharist and the Mutually Recognized Ministry*, together with Dr Vischer's paper, is being sent separately to the member churches.

3. An effort should be undertaken to bring into contact churches which differ significantly on certain aspects, e.g. churches which practise believers' baptism and those which also practise infant baptism.

The Unit Committee noted with satisfaction that the annual meeting of Secretaries of World Confessional Families had agreed to the setting up of a forum on bilateral conversations and had asked the Faith and Order Commission to accept responsibility for planning and administration. At present, three sessions are envisaged on: (a) concepts of unity; (b) the nature of agreed statements; and (c) reception. The first session is scheduled to take place in early April 1978, at the Ecumenical Institute, Bossey.

C. *Unity of the Church and unity of humankind*

The Report of the Fifth Assembly on "What Unity Requires" paid special attention to the quality of Christian fellowship; as examples for this concern, it referred to fellowship within different political commitments, to the community of women and men in the Church, to fellowship across racial and cultural barriers and to the place and role of disabled people in the Church. It also underlined the need for mutual intercession.

The Faith and Order Commission is engaged in collaborative efforts in this field, e.g. with the Programme to Combat Racism. The Faith and Order Standing Commission declared its readiness to participate in the follow-up of the Chiang Mai Consultation on "Dialogue in Community", especially in the discussion of issues which have a direct bearing on the unity of the Church and of humankind. The Committee welcomed these developments and made the following specific recommendations:

1. *The role of the disabled in the Church*

In response to the discussion at its Louvain meeting, the Faith and Order Commission is engaged in preparing a volume on the "Role of the Disabled in the Church". Though welcoming this initiative, the Committee felt that the issue requires more sustained attention and recommended that ways be explored to give it more prominence in the WCC programme. This is of particular importance since the United Nations have declared 1981 as the "Year of the Disabled"; the churches should prepare their contribution for this year. Several sub-units are engaged in some activities in this field. The Committee suggests that the General Secretary appoint a staff task force and entrust it with the task to study the possibility of intensifying the efforts and to report to the Central Committee in January 1979. The task force should undertake its exploration in close contact with bodies and individuals in the churches already engaged in study and action in this field. The Central Committee **approved** this proposal.

2. *Calendar of mutual intercession*

On the recommendation of the Unit Committee, the Central Committee welcomed the proposal of a calendar of mutual intercession to be made available

to the member churches in 1978. It called upon the member churches to introduce it in their congregations. It suggested that Pentecost 1978 and the Week of Prayer for Christian Unity in 1979 be used to familiarize the congregations with the proposal. In the course of discussion, Dr van den Heuvel expressed the hope that the proposed calendar would take account of the various recommendations of the Nairobi Assembly on intercession.

3. *The Community of women and men in the Church*

The Unit Committee expressed its satisfaction with the fact that it has become possible to undertake the study on this theme, now three years in process of formation, and that funds have been received enabling a Study Secretary, the Rev. Dr Constance Parvey from the Lutheran Church in America, to be appointed.

In response to the Central Committee guidelines from its 1976 meeting, a Project Committee for the Desk has been created comprised of representatives from both the Faith and Order Commission and the Sub-Unit on Women in Church and Society.

The Central Committee **approved** the general outline proposed for the study using a method of participation that is contextual, regional, reflective and active. It will include:

- a) an invitation to be sent in 1978 to churches and other organizations to join in the study;
- b) an international consultation in 1979 on "the Community of Women and Men in the Church";
- c) the engagement of the study in all areas of Faith and Order work.

The Central Committee **received** the report on the Commission on Faith and Order.

III. **Sub-unit on Dialogue with People of Living Faiths and Ideologies (DFI)**

1. The Unit Committee received the report on the work of the Sub-unit on Dialogue. The report referred to the following matters:

- a) two meetings of the DFI Core Group: (May 1976 and January 1977) which reviewed the work of the Sub-unit and made detailed programme proposals for 1977 and 1978;
- b) next steps in Christian-Muslim relations: attention was drawn to the Christian-Muslim meeting in Geneva, in October 1976 which made recommendations about topics for theological reflection and concerns for social and political reconciliation;
- c) developments in Christian-Jewish relations: several meetings have been held during this period; a bilateral group discussed the Jewish and Christian traditions concerning nature, science and technology; a Euro-

pean Regional Conference on the Church and the Jewish people considered the relation between land and biblical promises; the Liaison and Planning Committee of the WCC and the International Jewish Committee met in October 1976 to consider future programme concerns; a meeting of the Consultation on the Church and the Jewish People was held in Jerusalem in June 1977 where, among other matters, the approach of African Christians to the Jewish people was considered;

- d) it was reported that proposals for studies on ideologies are taking concrete shape; the services of a theologian from the Netherlands as a consultant for a short time are now available.

2. The report to the Unit Committee on the Chiang Mai Consultation was presented by Prof. D. C. Mulder, the Moderator of the Sub-unit. In introducing the Statement he said that, in spite of the wide spectrum of opinions with which the participants began the consultation, in the end they adopted the Statement unanimously. He made the following observations:

- a) the description of communities and the community of humankind helps to clear the earlier misunderstandings about the term "world community" and indicates the distinctiveness of the Christian community in the world;
- b) it does "not see dialogue and witness as standing in any contradiction to one another"; dialogue is not seen as an alternative to mission but as "one of the ways in which Jesus Christ can be confessed in the world today";
- c) the observations on syncretism take into account the warnings of Nairobi; it draws attention both to the dangers involved in "translating" the Christian message and the necessity of taking risks; it also emphasizes "the need to give one another space and time" as Christians explore the richness of the Gospel in different cultural settings;
- d) on the theological significance of people of other faiths and ideologies, further reflection is necessary; this process has to be continued by the churches; although many of the issues remain, there is considerable change in the framework in which theological questions are formulated and the mood in which the approach to issues is made;
- e) it was noted that the following publications are available: (i) a booklet containing the Chiang Mai Statement and group reports; (ii) a popular work book for use in congregations; and (iii) a volume containing all the papers and Bible studies discussed at Chiang Mai.*

* The Chiang Mai Statement is being sent separately to the member churches.

Dr Mulder pointed out that the Statement had already been widely circulated among churches and that their comments were awaited. These comments together with the observations made by the members of Unit I will be considered by the DFI Working Group in May 1978.

The Unit Committee recommended and the Central Committee **agreed**:

1. That the report of the work of DFI be received;
2. That the Statement of the Theological Consultation on Dialogue in Community, Chiang Mai, be received, welcoming the degree of agreement and mutual understanding represented by it among those who held different theological views;
3. That the Chiang Mai Statement be commended to the churches for study and response; and
4. That in the light of comments received from the churches, the DFI Working Group be asked to prepare "guidelines" on dialogue to be considered by the Central Committee in 1979.

IV. Commission on World Mission and Evangelism (CWME)

The Unit Committee received the CWME Report to the Central Committee. It also noted the role of CWME in the preparation of the discussion on the theme at this session of the Central Committee. It welcomed the background paper on evangelism by Paul Löffler and the panel presentation.

The Unit Committee heard and welcomed an oral report on the ongoing programme of the CWME. It noted especially, among other things, the following:

1. The work on the preparation of a position paper on mission and evangelism which it is hoped to present to the next session of the Central Committee;
2. Plans for a document on "Common Witness" for the next meeting of the Joint Working Group with the Roman Catholic Church in December 1977;
3. The plans for the 1980 CWME Conference on the theme "Your Kingdom Come". It was noted that this conference would draw on the work done at the Chiang Mai consultation on "Dialogue in Community", The Faith and Order Commission meeting on "Giving Account of the Hope that is Within Us", and the 1979 Church and Society Consultation. It will also seek to involve CWME affiliated bodies and WCC member churches in the preparatory and follow-up process. An invitation has been received to hold this conference in Australia at the end of May 1980. Plans will be elaborated at the Commission meeting in February 1978 in Puerto Rico and reported fully to the next meeting of the Central Committee;

4. It noted the variety of consultations in which CWME is involved, such as a meeting of younger theologians from Latin America, Latin Europe and Francophone Africa; a consultation of persons from Western Europe responsible for evangelism in their own countries; a consultation in Brazil on evangelism; and a consultation in Aarhus, Denmark, on education for mission;

5. It welcomed the seminar on "The Place of the Bible in the Orthodox Liturgical Tradition" to be held in Czechoslovakia next September with participation from other countries in Eastern Europe, and the plans to publish a book of essays by the different Orthodox Churches on their own missiological self-understanding;

6. It noted especially CWME's style of relational work, that is their programmes such as the planned team visit to the Netherlands, and a consultation on "Ecumenical Sending of Personnel" in Indonesia. It hoped that CWME would increase its efforts at promoting contacts between churches in Africa, Asia, the Caribbean, Latin America, the Middle East and the Pacific;

7. The Unit Committee requested that a full report on "Ecumenical Sharing of Personnel" and inter-church relationships in mission be made to its next meeting.

8. *Urban Industrial Mission (UIM)*: The 1976 Central Committee asked that a special report on the Urban Industrial Mission work be submitted to this Central Committee. A written report has already been distributed to Central Committee. In the Unit I Committee, this was supplemented by an oral report, and a number of documents were made available. The Unit Committee recommended and the Central Committee agreed that the written report on UIM be received as a response to the Central Committee request of 1976.

In the Unit Committee discussion, a number of points were made:

- a) appreciation was expressed for the decentralized methodology of UIM which seeks to enter into contact with local involvements of churches and Christian groups actually engaged in mission, and assists them to be in contact with one another; it was noted that these "groups in mission" reflect differing methodologies and theological approaches to this task, are neither controlled by, nor under the authority of, the UIM Desk, and do not necessarily represent in their styles of work a CWME position on urban and industrial mission questions;
- b) it was noted that there is a widespread and varied involvement of UIM groups in biblical and theological reflection in and on their work; it was hoped that such reflection would be continued, encouraged and deepened, and that in this reflection the evangelistic and mission basis of UIM work would be continually clarified;

- c) programme emphases of the Commission on the Churches' Participation in Development (CCPD) on Counterpart Project Support, Development Education, Studies and Technical Services do not essentially overlap with the ongoing work of UIM during the past 14 years in providing WCC services to local and national church-related programmes; it was noted that UIM programmes grow out of a mission and evangelism concern to find faithful ways to witness to the Lordship of Christ and to enlist persons into the community of faith;
- d) in commending this programme of CWME, the Unit Committee urged that it be carried out in close cooperation with the CWME programme on Rural and Agricultural Mission.

The Central Committee **received** the report on the Commission on World Mission and Evangelism.

V. Programme on Theological Education (PTE)

To enable the WCC to help develop "an ecumenical vision of theological education in every continent" and to profit from past experience of the Theological Education Fund (TEF), the interim PTE Commission attended the final meeting of TEF, had a joint consultation with TEF, and had their own initial meeting (8-12 July, 1977).

An outline of PTE concerns was developed at that initial meeting, was shared with Unit I Committee, revised, and now comes to Central Committee (Appendix VII) with the Unit's recommendation for approval as the valid first expression of the operations of the Programme on Theological Education based on the mandate approved by the Central Committee at its meeting in 1976 (see *Minutes* pp. 30-31).

The Central Committee **received** the report on the Programme on Theological Education and **approved** the recommendation.

VI. By-laws

On the recommendation of the Unit Committee, which had examined the proposed by-laws of the Unit on Faith and Witness and made some changes, the Central Committee **approved** the by-laws of the Unit on Faith and Witness (Appendix VIII).

REPORT OF THE COMMITTEE ON UNIT II: JUSTICE AND SERVICE

The report of the Unit Committee was presented by Prof. Barkat.

I. Report of the Unit

The Unit Committee called special attention to the meeting in April at the same time and place of the five Commissions of the Unit, and to the meetings

of the Unit Executive Group. On the recommendation of the Unit Committee, the Central Committee **received** the report of the Programme Unit on Justice and Service.

II. Programme plans of the five sub-units

A. *Commission on Inter-Church Aid, Refugee and World Service (CICARWS)*

The Unit Committee received and gave general approval to the report on CICARWS programmes. It noted particularly:

1. Developments in regional activities and planning;
2. Ecumenical sharing of personnel and efforts to influence personnel exchanges to become more multi-directional and more ecumenical;
3. The churches' contemporary responsibilities to refugees; the Unit Committee approved the following directions for the Refugee Service:
 - a) to identify and fight the root causes, including the injustices, which compel people to leave their homes and countries;
 - b) to help promote effective legal protection;
 - c) to provide basic, updated, action-provoking information on refugee situations;
 - d) to facilitate and support training of refugee workers;
 - e) to encourage and support self-help efforts of refugees;
 - f) to work for the broadening of restrictive definitions.

The Central Committee **received** the report on CICARWS for information. In the course of the discussion, Metropolitan Hazim spoke of the plight of the people of Lebanon and expressed particular gratitude for the way in which the member churches had supported them in their period of great suffering in the last two years.

B. *Commission on the Churches' Participation in Development (CCPD)*

Dr Tolen, Moderator of CCPD, introduced this section of the report. The Unit Committee received a document on the programme plans of CCPD for 1977 and 1978 and approved it in general. The Committee encouraged CCPD to share with member churches the results of the experiment in "reverse consortium" carried out with the Interchurch Coordination Committee for Development Projects (ICCO) in the Netherlands.

The Committee reviewed a staff document on "the New International Economic Order" (NIEO). With regard to the next steps in the programme in this field, the Unit Committee recommended, and the Central Committee **agreed**, that CCPD undertake the following:

1. Assist in the establishment of a network of contacts with interest groups, including youth and women; task forces, agencies and individuals interested in being involved in study and advocacy on the issues related to a NIEO, for multi-directional sharing;
2. Monitor the dialogue on the NIEO in the United Nations for the purpose of sharing information, developments and critical reflection from a Christian perspective; and
3. Project the holding of a small, exploratory workshop on "New Theoretical and Practical Approaches to a More Just International Economic Order" during 1977; in this workshop, strategies should be developed for the discussion of this issue on the regional level and further steps.

The Committee received with appreciation *The Report of the Commission on the Churches' Participation in Development 1970-1976*. It recommended, and the Central Committee **agreed** that this document be distributed to the member churches.

The Unit Committee recommended, and the Central Committee **agreed** that a proposal for a coordinating mechanism of all development concerns within the WCC be considered by the next session of the Commissions of the sub-units concerned. The results of such discussions should be reported to the next Central Committee meeting.

C. *Christian Medical Commission (CMC)*

The Unit Committee reviewed and gave general approval to the programme plans of CMC. It noted especially the following:

1. Future programmes of the CMC involve the area of study/enquiry which was part of the original mandate of the CMC and has been reiterated in the new one; in addition to continuing to pursue an interest in more just forms and alternative ways of health care, the Commission is engaged in an attempt to involve churches in a study of their own participation in this field;
2. The area of studies is to be pursued in cooperation with congregations through regional and national councils of churches.

The Central Committee **received** the report on CMC for information.

D. *Commission of the Churches on International Affairs (CCIA)*

Ambassador Dahlén introduced the report on the work of CCIA. The Unit Committee received a document outlining the programme plans of CCIA and gave its general approval.

The Committee also discussed the "Report on Human Rights". It gave particular attention to the terms of reference for the Advisory Group on Human Rights and to the Proposed Programme of Ecumenical Activities in the Helsinki Area. In the course of discussion, Pastor Rossel suggested that the

terms of reference for the Advisory Group should be amended and made more specific. Dr Tolen emphasized the general welcome the report had received from the Africa Regional Group and expressed the hope that the Advisory Group would continue to work closely with regional organizations. The Unit Committee recommended, and the Central Committee **agreed**, that the terms of reference for the Advisory Group on Human Rights be approved (Appendix IX).

The Committee expressed the opinion that the Proposed Programme of Ecumenical Activities in the Helsinki Area represents acceptable implementations of the directive to the CCIA that it promote "the development of an appropriate mechanism and network connecting commissions or departments of member churches, national councils and the Conference of European Churches, which either exist presently or may be created to deal with matters of human rights".

The Central Committee **received** the report on CCIA for information.

E. *Programme to Combat Racism (PCR)*

The Unit Committee received and gave its general approval to the programme plans of PCR. The Committee endorsed the recommendation by the PCR Commission that it respond to, and increase its involvement in regional priorities, and that regional ecumenical bodies be involved in the development of PCR's agenda.

The Committee also gave attention to the follow-up of the Latin American Consultation in Barbados, July 1977. The following suggestions were made:

- a) to encourage and support meetings of Latin American Indians at national level;
- b) to promote leadership development among Latin American Indians;
- c) to encourage WCC member church involvement in support of the above-mentioned points.

The Central Committee **received** the report on PCR for information, including the Interim Report on the Special Fund prepared by the Programme to Combat Racism for the WCC Executive Committee and the list of 1977 grants from the Special Fund approved by the Executive Committee, 2 August 1977.

III. Unit-wide programmes

A. *Militarism and Armaments Race*

The Committee endorsed in general the plans for the forthcoming consultation on militarism, called upon the member churches to give renewed support to the Programme on Militarism and Armaments Race and expressed grave concern regarding the extension and intensification of the arms race and the qualitative development in weapons.

The Central Committee **received** this report for information.

B. *Ecumenical Sharing of Resources (ESR)*

The Unit Committee received a progress report on this reflection/action endeavour of Unit II. The Committee endorsed the general direction and orientation of the ESR study, including the role of an ESR Staff Working Group, a network of correspondents and intensified information sharing. It likewise endorsed the principle of application and experimentation, such as in the sharing of personnel or in country programmes.

The Committee welcomed the five main themes for reflection in the context of the ecumenical fellowship:

- a) what is community for tomorrow?;
- b) nature and quality of relationships;
- c) sharing and responsible use of power;
- d) definition, description and inventory of resources;
- e) obstacles to and dangers in the sharing process.

The Committee approved the plans under way for a consultation, in November 1977, on the theme "Conditions for Sharing", which would include the concerns and preferences expressed by the Committee.

The Central Committee **received** the report on ESR for information.

C. *Transnational Corporations (TNCs)*

The Unit Committee received a report on the Programme on Transnational Corporations and the appended report of the consultation held in Geneva in June 1977 composed of three parts: theological reflection; historical, social and economic foundations for action; and the proposed programme. The Unit Committee gave general approval to the programme proposals (Appendix X) and made the following comments to enlarge and strengthen the programme:

- a) the Sub-unit on Youth should be included in the Staff Task Force;
- b) the dialogue which the WCC has started with various organizations concerned with the role of transnational corporations in the present world situation (e.g., UIM groups, TNCs, trade unions leaders, Christian businessmen, the Council on Religion and International Affairs, small businessmen, church academies and lay institutes, etc.) should be continued at different levels and widened;
- c) the programme should be closely related to and aimed at assisting local, national and regional actions by churches and related groups.

In the course of discussion, Canon Elliott, while fully supportive of the position of the WCC, stressed that our comments upon transnational corporations should not be wholly negative but should give some recognition to the achievements of many of these organizations.

On the proposal of Prof. Kyaw Than, the Central Committee **instructed** the Executive Committee to review the proposed programme on transnational corporations, giving special attention to the broad strategic guidelines.

IV. Unit programmes

A. *Fund for Reconstruction and Reconciliation in Indochina (FRRI)*

The Unit Committee received a report on the FRRI and a financial statement.

The Executive Committee of the WCC at its meeting in February 1977 decided "to terminate the mandate of FRRI by August 1977" and at the same time "authorized the Unit II Committee to consider ways and means of continuing the services of the WCC to the peoples of Indochina". Considering the various suggestions made by the FRRI Committee and the Indochina Consultation in Hong Kong, the Unit Committee recommended, and the Central Committee **agreed** that:

- a) the concerns, programmes and relationship which have been developed up to now by FRRI be continued through the normal channels and procedures of the Unit, under the direction of a Unit Staff Group on Indochina;
- b) future funding of projects and programmes in Indochina be undertaken as a unit-wide programme, administratively located in CICARWS;
- c) a meeting of the representatives of interested churches and agencies, including CCA and churches in the South East Asia region, be called before the end of 1977; the purpose of the meeting is to identify the emerging concerns and needs in the Indochina region and to advise the churches and WCC as to how they could be in dialogue with and of service to the people of Indochina. It is also hoped that the meeting will recommend an appropriate instrument for the continuation of ecumenical presence, initiatives and contributions in Indochina.

On the recommendation of the Unit Committee, the Central Committee **expressed** its appreciation:

1. To the members of the FRRI Committee for their service on the Committee; and
2. To the churches and agencies that have collaborated with the WCC by contributing to the Fund in such ways that all commitments entered into by the Fund have been satisfactorily fulfilled.

B. *Migration*

The Unit Committee received the report on the Migration Secretariat. It:

- a) supports the need for an advisory group;

- b) authorizes the Unit II Executive Group to consider the necessary budgetary provisions for programmes, including those along the following lines:
 - i) solidarity with migrant women;
 - ii) effective sharing of information on migration issues; upon specific proposals to be formulated by the staff.

The Central Committee **received** this report for information.

C. *Human Rights Resources Office for Latin America*

The Unit Committee received a report on the Human Rights Resources Office for Latin America and approved the programme plans aimed at assisting the churches nationally and regionally to undertake prophetic and pastoral ministries among peoples suffering from human rights violations.

The Central Committee **received** this report for information.

V. Unit-related programme — SODEPAX

The Unit Committee received a report on the activities of SODEPAX. It recommended, and the Central Committee **agreed**:

1. That on the basis of a full report on the programme of SODEPAX an evaluation be prepared by the parent bodies and that the evaluation report be presented for the consideration of the WCC Executive Committee at its meeting in February 1978;
2. To authorize the Executive Committee to take a decision concerning renewal of the SODEPAX mandate and express its hope along with the Unit Committee that the mandate be renewed for another three-year period beginning 1 January, 1979;
3. That the original intention of the SODEPAX mandate to seek a common social witness between WCC and the Roman Catholic Church in order to face the urgent world problems of today be reaffirmed;
4. That SODEPAX be used as a discussion forum to clarify those social issues on which insufficient or no agreement between the parent bodies exists;
5. That SODEPAX be used as a channel to share insights gained through the JPSS programme emphasis with the Roman Catholic Church and help set up one or more encounters on this topic;
6. That the promotion of cooperation between the Roman Catholic Church and WCC member churches at the national and regional level in the field of society, development and peace be seen as one of the main aims of SODEPAX;

7. That the consultations/workshops programme of SODEPAX ("The Search for a New Society") be limited to some of the most promising countries in order to avoid overextension;
8. That the parent bodies do their utmost to secure the necessary funds for the operation of the SODEPAX programmes;
9. That SODEPAX include in its programmes dialogue on social issues with representatives from other faiths, whenever appropriate.

VI. Public issues

The Unit Committee discussed and recommended to the Central Committee for its approval statements on the following public issues: Southern Africa, torture, and the new international economic order.

A. *Southern Africa*

On behalf of the Unit II Committee, Miss Webb moved the adoption of the resolution. In the course of discussion, there was a plea for study to be given to the question of whether or not there was a theology of a just rebellion of people against their own national government. It was necessary also for the WCC to consider whether there were certain situations within a nation which justified the intervention of the international community when basic principles of government were defied and human rights persistently violated. After full discussion in which a number of amendments were proposed and accepted, the Central Committee **adopted** the following resolution:

We, the Central Committee of the World Council of Churches, as a concerned body of Christians, and in faithfulness to the Gospel denounce as blasphemous the grave and blatant injustices being perpetrated in the name of "Christian civilization" by the governments and powerful oppressors of Southern Africa, in Zimbabwe, Namibia and the Republic of South Africa.

The future of the oppressed people of Southern Africa should be a matter for their decision and for theirs alone. The past year has seen an intensification of the liberation struggle in Southern Africa which has led to increased repression. That, in human terms, means an increase in violence, disruption of family life, and widespread suffering. The situation is tragic and volatile because interests outside Africa insist by their actions that it is they who will decide the future rather than the oppressed people of Southern Africa. We recommend to the member churches the following actions:

- to reiterate and demonstrate their solidarity with the oppressed people of the region in their just struggle for self-determination and independence, and constantly to make intercession for them;

- to support groups which are mobilizing public opinion about the reality of Southern Africa, and working for change there and to join them in pressing for the ending of all support — military, economic, diplomatic and cultural — for the white minority governments;
- to express grave concern at the explosive implications of the reported scheme of the Bolivian Government to receive white settlers *en masse* from Southern Africa to Latin America, recognizing that this would constitute a threat to the indigenous people of the Latin American continent;
- to call attention to the fact that any mass migration of white settlers from Southern Africa would simply encourage the transfer of racism to another society;
- to call in Christian witness on the white people within Southern Africa to change their mind, to renounce their position of racial privilege and to dedicate themselves alongside all the peoples of Southern Africa to the building of a just society there.

Zimbabwe

Since the last meeting of the Central Committee, the abortive Geneva conference has given way to a series of western initiatives towards a negotiated settlement, none of which has so far come near to success in making the illegal minority régime cede control to the Zimbabwean people. The régime will relinquish power only when it is forced to the point that it has no other alternative. Its pursuit of a so-called internal settlement and its announcement of a date for an election are manoeuvres to disguise its determination to retain the initiative.

The Central Committee of the World Council of Churches:

- *denounces again* the continued oppression of the people of Zimbabwe by the illegal régime, arbitrary imprisonment and detention, the execution of Zimbabweans, the criminal measures of collective punishment and the continued denial of human rights under the guise of the preservation of so-called western “Christian” civilization;
- *repeats* its call to member churches to intensify their efforts to mobilize public opinion in favour of the liberation of Zimbabwe and to extend to the people of Zimbabwe all the moral, political and humanitarian assistance necessary in their struggle for the realization of their right to self-determination and independence;
- *condemns* the illegal régime’s aggression against neighbouring countries, which is additionally a strategy designed to make the hostilities international and to involve the great powers;

- *calls upon* member churches to bring pressure to bear either by divesting themselves of their shares or by shareholder action upon Mobil, Shell, BP, Total, Caltex and all other oil companies involved, to put an end to the illegal sales of their products, direct or indirect, by the companies themselves or through their subsidiaries or other intermediaries, to the Rhodesian régime; and
- *calls upon* member churches to urge their governments to treat enlistment in the armed forces, of the illegal Rhodesian régime, as a criminal offence, to punish offenders accordingly, and to outlaw any recruitment for this purpose.

Namibia

Four Namibian church leaders wrote to Dr Henry Kissinger on 18 June, 1976. Their letter included this sentence: "... We are convinced that the vast majority of the black population of our country fervently desires that the South African police, army and administration should rapidly leave this country..." There is, if anything, even more evidence of the truth of that statement today than there was a year ago. The western powers' attempts to agree a solution with Mr Vorster are not in the context of UN Security Council Resolution 385 and therefore must be seen as designed to retain the initiative for determining both the pace and the nature of change in Namibia in hands which are not Namibian (Resolution 385 calls *inter alia* for the holding in Namibia of free elections, under UN supervision and control, throughout the country as one political entity, and demands the unconditional release of all Namibian political prisoners and the withdrawal of the South African administration).

The Central Committee of the World Council of Churches

- *reaffirms* its solidarity in Christian witness with the churches and people of Namibia and calls on member churches to support them in every way, by making intercession, spreading information and giving necessary aid;
- *calls upon* member churches to press their governments and the South African Government to comply with UN Security Council Resolution 385 and the UN recognition of SWAPO as the authentic representative of the Namibian people, and
- *calls upon* the South African Government to stop the torture of Namibians, to release unconditionally all Namibian political prisoners, wherever they are held, to end its policy of forced resettlement of the country's people, and to withdraw its army and police from Namibia well before the election date.

South Africa

The worsening repression perpetrated by the Government of South Africa shows that it is not concerned to talk or to listen to black people except on its own terms, and that more often it bans, detains, imprisons, tortures and kills them. But, there is a growing dialogue between the South African Government and the major western powers — a dialogue in words and a traffic in money and arms.

The Central Committee of the World Council of Churches, in our Christian witness:

- *honours* those Christians of all races in South Africa who have — sometimes against great odds — sought to be faithful to the demands of the Gospel by their prophetic witness in the South African situation, and encourages them to continue to do everything in their power to counter the repressive violence of the régime and to demonstrate by action their solidarity with the oppressed; and
- *calls upon* the member churches within and outside South Africa to press the South African régime urgently to end violence against the oppressed majority, to recognize immediately their full human rights, to release at once all political prisoners, and to abandon apartheid, including the existence of bantustans;
- *urges* member churches to work for the imposition of a mandatory and complete arms embargo against South Africa and the withdrawal of licences for the manufacture of arms, noting in particular the significance of arms exports from the USA, Britain, the FRG, France, Italy and Israel, and the continued existence of cultural accords between South Africa and Belgium, the Netherlands and the FRG; and
- *rejects* as irrelevant changes such as those proposed in the Statement of Principles issued in March 1977 by US companies operating in South Africa, because they only achieve special treatment of a few while ignoring the continued exploitation of the majority;
- *calls on* member churches to urge their governments and regional groupings, especially the European Economic Community, North America and the Commonwealth, to take specific steps which will ensure the stopping of export credit guarantees and bank loans to and investments in the Republic of South Africa.

Commissioner Williams abstained from voting on the recommendation in the opening section and on Zimbabwe.

B. Torture *

Mr Thompson presented the statement on behalf of Unit II. After discussion and amendment, the Central Committee **adopted** the following statement:

“... the emphasis of the Gospel is on the value of all human beings in the sight of God, on the atoning and redeeming work of Christ that has given to humanity true dignity, on love as the motive for action, and on love for one's neighbour as the practical expression of an active faith in Christ. We are members one of another, and when one suffers all are hurt.”

(Consultation on Human Rights and
Christian Responsibility, St. Pölten,
Austria, 1974)

The thirtieth meeting of the World Council of Churches' Central Committee (Geneva, 28 July - 6 August, 1977) has heard the words of its Moderator, who, with deep sorrow, directed its attention to “a steady increase in reports of violation of human rights, and in the use of torture in an increasing number of countries of the world”. Then the General Secretary called it to “a style of thinking and of being which is a prerequisite for furthering the unity, witness and service of the people of God according to God's purpose”. One essential element of this is a determination “to be true, and live the truth”. “Being human”, he said, “means to uncover things, to bring them to light, to disclose them, to deprive them of their hiddenness, to bring them into consciousness”.

We are called to bear witness to the light which has come into the world through our Lord Jesus Christ. At the same time, we know “the judgement, that the light has come into the world, and men loved darkness more than light, because their deeds were evil. For everyone who does evil hates the light, lest his deeds be exposed” (John 3; 19-20).

Today, we stand under God's judgement, for in our generation the darkness, deceit and inhumanity of the torture chamber have become a more widespread and atrocious reality than at any other time in history.

* The United Nations “Declaration on the Protection of All Persons from being Subjected to Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment” defines torture as: “any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted by or at the instigation of a public official on a person for such purposes as obtaining from him or a third person information or confession, punishing him for an act he has committed or is suspected of having committed, or intimidating him or other persons. It does not include pain or suffering arising only from, inherent in, or incidental to, lawful sanctions to the extent consistent with the “Standard Minimum Rules for the Treatment of Prisoners”.

“Torture constitutes an aggravated and deliberate form of cruel, inhuman or degrading treatment or punishment.”

No human practice is so abominable, nor so widely condemned. Yet physical and mental torture and other forms of cruel and inhuman treatment are now being applied systematically in many countries, and practically no nation can claim to be free of them.

Next year the world will be called upon to mark the thirtieth anniversary of the adoption on 10 December, 1948, by the United Nations General Assembly of the "Universal Declaration of Human Rights". The preamble to that Declaration states that "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world".

The WCC Nairobi Assembly has urged us to hold high this concern for justice, to work for the implementation of all the rights enunciated in the Universal Declaration, and the elimination of the causes of violations of human rights.

The struggle to abolish torture involves "work at the most basic level towards a society without unjust structures" (Nairobi Assembly, *Section V Report*, para. 13). Torture is mostly likely to occur in societies which are characterized by injustice, but it can also happen in situations where most rights are protected. While torture is sometimes applied to common prisoners, the victims are most likely persons who have become involved in the struggle for justice and human rights in their own societies, people who have had the courage to voice the needs of the people. In the face of political opposition, rulers of an increasing number of countries have decreed emergency laws in which the basic guarantee of *habeas corpus* is suspended. Detainees are forbidden contact with a defence lawyer, their families, religious leaders or others, creating conditions propitious for torture. Under the pretext of "national security", many states today subordinate human dignity to the selfish interests of those in power.

Given the tragic dimensions of torture in our world, we urge the churches to take this thirtieth anniversary year as a special occasion to lay bare the practice of, complicity in, and the propensity to torture which exist in our nations. Torture is endemic, breeds in the dark, in silence. We call upon the churches to bring its existence into the open, to break the silence, to reveal the persons and structures of our societies which are responsible for this most dehumanizing of all violations of human rights.

We recognize that there remain, even among the churches, certain differences of interpretation of human rights, and that sometimes different priorities are set for the implementation of human rights according to varying socio-economic, political and cultural contexts. But on the point of torture there can be no difference of opinion. The churches together can and must become major forces for the abolition of torture.

We therefore urge the churches to:

1. a) intensify their efforts to inform their members and the people of their nations about the provisions of the "Universal Declaration of Human Rights", and especially of its Article 5, which reads:

"No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.";

- b) continue and intensify their efforts to cause their governments to ratify the international covenants on economic, social and cultural rights, and on civil and political rights adopted by the United Nations General Assembly, 16 December, 1966; special efforts should be made to achieve the ratification of the "Optional Protocol" of the "Covenant on Social and Political Rights" by which states agree to allow to be considered communications from individuals subject to their jurisdiction who claim to be victims of a violation of the rights set out in that Covenant by their own state; similarly, attention of governments should be called to the importance of ratifying specifically Article 41 of the "Covenant on Civil and Political Rights", by which a state can express its willingness to allow other nations to raise questions, through a careful procedure, about its compliance with the provisions of this Covenant, including its Article 7 which prohibits torture or cruel, inhuman or degrading treatment or punishment;
 - c) inform their members and the people of their nations of the contents of the "Declaration on the Protection of All Persons from Being Subjected to Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment" unanimously adopted by the United Nations General Assembly on 9 December, 1975;
 - d) study and seek the application at all levels of governments of the "Standard Minimum Rules for the Treatment of Prisoners" adopted on 30 August, 1955, by the First United Nations Congress on the Prevention of Crime and the Treatment of Offenders;
 - e) study and seek the application of the "Declaration of Tokyo: Guidelines for Medical Doctors concerning Torture and other Cruel, Inhuman or Degrading Treatment or Punishment in Relation to Detention and Imprisonment" adopted by the twenty-ninth World Medical Assembly in Tokyo, October 1975;
2. Seek to ensure the compliance of their governments with the provisions of these important international instruments, recognizing that

while the declarations are not legally binding, they do represent a large international consensus and carry very substantial moral weight;

3. Express their solidarity with churches and people elsewhere in their struggle to have these provisions strictly applied in their own countries;
4. Urge their governments to contribute positively to the current effort of the United Nations to develop a body of principles for the protection of all persons under any form of detention or imprisonment, and to strengthen the existing procedures for the implementation of the “Standard Minimum Rules”; and of the World Health Organization to develop a “Code of Medical Ethics Relevant to the Protection of Detained Persons Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment”;
5. Work for the elaboration by the United Nations of a “Convention on the Protection of all Persons against Torture”;
6. Encourage other initiatives to establish an international strategy to fight against torture and to create an efficient international machinery to ban torture;
7. Ensure that law enforcement officials, members of the military and of special security branches, members of the medical profession and others be informed of the above-mentioned international standards and to press for their non-participation in torture, and their non-complicity with others directly involved;
8. Work against any further international commerce in torture techniques or equipment and against the development in the scientific community of even more sophisticated techniques of physical or mental torture;
9. Seek access to places of detention and interrogation centres in order to ensure that persons held there are not mistreated;
10. Be especially attentive to the fact that torture most often occurs after secret detention, abduction and subsequent disappearance of victims, and see to it that special rapid and appropriate measures be taken to locate them and to provide legal protection for such persons by the competent authorities.

On the issue of torture, the Unit Committee further recommended, and the Central Committee **agreed** that the Advisory Group on Human Rights to be established within CCIA be recommended to give special attention to the incidence of torture and to work with the churches in seeking to abolish it. The CCIA should make a further report on this matter to the Central Committee at its next meeting.

C. *New International Economic Order (NIEO)*

The proposed statement was introduced by Dr Grohs. After discussion and amendment, the Central Committee **adopted** the following statement:

1. In 1974, the United Nations took a bold initiative to call for the establishment of a new international economic order. It emerged out of the recognition that the present order is unjust, discriminatory and disadvantageous to the poor countries which contain nearly two-thirds of the world's population. The present system is recognized, therefore, as part of the cause of the endemic poverty and continuing dependence of many of the poor countries. The churches living in rich or poor countries are part of the present system with its dependencies.
2. The call from the United Nations was more than a general appeal for changes in the present economic order. In two documents (the *Resolution of the Sixth Special Session* and the *Charter of Economic Rights and Duties of States* from the General Assembly in 1974) certain elements that should characterize the new international economic order were established. The objective is to change elements of the present-day relationships among states. Basically, what were and still are the aims are participation and justice, based on self-reliance. The targets are established around four fundamental questions: world production; ownership, control and allocation of natural resources and economic surplus; control over the creation, communication and application of knowledge and technology; and adequate representation in decision-making structures that regulate the world order, organization and operation.
3. It should be recognized that the NIEO is focused on power and economic relationships, on state *actions at inter-state level* and, therefore, it is incomplete. The very nature of participation at inter-state level does not answer the questions about the nature of participation *within* the nation-state. The characteristics of the international inter-state community cannot define those of primary (village, neighbourhood, workplace) and broader communities within a state. It is not sufficient that the levels of production grow, but the essential aim must be to attain a more just distribution of any economic growth. However, limited as the NIEO may be, until alternative means of enacting fundamental structural rethinking and negotiated changes are defined, there are good reasons to pursue its attainment.
4. Three years have passed since the United Nations made the call for a new international economic order. So far, very little has been achieved. Some of the immediate measures envisaged are still in the long process of negotiation. Others have not yet reached even that stage. Meantime, the plight of the poor is worsening day by

day. The poor countries' debt burden is increasing. Their balance of payments is deteriorating; their share of world trade is declining. For some countries, transnational corporations dominate whole sectors of the economy without adequate control. The populations of these countries continue to suffer from "selling cheap and buying dear" (Nyerere). The snail's pace progress in the negotiations casts doubts on the commitment of some industrialized nations to establish a new international economic order. A critical period lies ahead. During the next twelve months crucial stages of the negotiations, among others on the "commodity fund", the debt issue and the law of the sea, are scheduled. Success at these meetings is vital to recoup the lost momentum in the establishment of a new international economic order.

5. The churches, non-governmental organizations and other voluntary organizations of the people who have accepted the struggle for development as part of their witness and service, have a further contribution to make at this stage. They need to mobilize public opinion and exercise pressure on centres of power to move towards a successful and speedy resolution of the issues that will be negotiated during the coming year. Some churches in industrialized countries have taken initiatives to influence their governments to implement the UN Resolutions on NIEO. Certain churches in poor countries have also started to discuss the possibilities of using the advantages of an NIEO to narrow the gap between rich and poor within their countries and to prevent them from contributing to the sharpening of this contradiction.
6. The challenge facing the churches, however, is not only confined to immediate measures. A more just international economic system should be seen as part of the calling of the churches to the search for a just, participatory and sustainable society at local, national and global level. It calls for rethinking justice, sustainability and participation at their national levels. The supporters of an NIEO in the industrialized countries are by and large those who are closer to advocating a just, participatory and sustainable society than its opponents. But not all defenders of NIEO are interested in narrowing the gap between rich and poor because some hope for group advantages. Therefore, some critics fear that the possibility of self-reliance might be harmed if this were the result of implementing NIEO. Self-reliance and NIEO have to be seen as complementary strategies adapted to the possibilities of the individual nations and their place within the economic world order.
7. To this end, the churches of the world should encourage reflection and discussion on the NIEO and undertake with renewed vigour, educational programmes to build up awareness on the part of their

ERRATUM - Central Committee Minutes 1977: Page 71, second line from the
top should read: 1 - 11 January 1979 (not 1978)

constituency and the public at large. The present unjust system will survive as long as people allow it to exist. A new and just order will emerge only if people are convinced of the required changes and their political backing is mobilized.

There is urgent need for discussion in the churches centering around the following questions and others related to the NIEO:

- a) what steps should be taken by the churches, in their own countries, to influence their governments to make a positive response to the UN proposals on an integrated commodities programme?
- b) how can the transfer of technology be regulated in ways that do not create patterns of dependence and domination?
- c) what is the role of TNCs? How can the danger of abuses of their enormous power be prevented?
- d) what changes in the political international relations are needed to bring about more just national economic orders and better systems of inter-state collaboration?

The World Council of Churches seeks to serve the churches as they engage in this discussion by providing them with background materials. It also seeks to further the ecumenical debate on the NIEO by feedback from the churches and national and regional groups.

NIEO is one aspect of the pressing demand for more justice between and within the nations. The discussion, therefore, is urgent and must lead to practical decisions on the part of the churches.

The Unit Committee also considered the case known as the "Wilmington Ten". On the Committee's recommendation, the Central Committee **requested** the General Secretary of the WCC to take appropriate action after consultation with the CCIA and the United Church of Christ in the USA.

Principal Engström stressed that, when a public statement of the WCC referred to a particular national or regional situation, it was important that there should be full consultation with the local member churches and national councils. It was **agreed** that this should be noted.

VII. Finance

The Unit Committee received a report on the financial situation of the Unit and the proposed budgets. The Committee recommended that the budget of the Human Rights Programme which is not yet secured (SFr. 165,000 in 1977 and SFr. 176,000 in 1978) be guaranteed out of the Unit II resources and that the budget of the Militarism and Disarmament Programme also not yet secured (SFr. 122,000 in 1977 and SFr. 195,000 in 1978) be likewise guaranteed out of the Unit II resources. At the same time, it recommended that the churches be urged to seek funds from special new sources to cover as much of these programmes as possible.

Realizing that the increase of the financial resources of Unit II as a whole seems to have reached its highest possibilities, it was recommended that a decision be taken by the Central Committee that no new staff positions be created in Unit II before the next meeting of the Central Committee in January 1979, other than those already approved by this or a previous Central Committee.

The Central Committee **accepted** these recommendations.

VIII. Other matters

A. *By-laws*

On the proposal of the Unit Committee, it was **agreed** that by-law IV.8 be changed to read: "The Commissions shall normally meet every year." With this amendment, the Central Committee **approved** the by-laws of Unit II (Appendix XI).

B. In the light of the recommendations received from PCR, CICARWS, CCPD and CCIA, the Unit Committee recommended that the Central Committee approve the meeting of the full Commissions of these four sub-units in 1978. This was **agreed**.

REPORT OF THE COMMITTEE ON UNIT III: EDUCATION AND RENEWAL

Principal Engström presented the following report:

1. Following decisions taken by last year's meeting of the Central Committee, substantial changes have been put into effect in the structure and programme emphases of this Unit. All four Sub-unit Working Groups met for the first time immediately before the Central Committee. Their respective reports were examined by the Unit Committee.
2. The Unit Committee welcomed the fact that on this occasion the Working Groups had met at the same time and place, and that they are planning to do so again next year. It believes that this will help the specialized programmes of the sub-units develop in a way that enhances the integrity of the Unit as a whole.
3. The Unit Committee was acutely aware of the discrepancy between the broad scope of its mandate and the very limited resources in staff and money at its disposal. The Unit is attempting to retain a certain flexibility in its programmes and style of work.
4. Reports have been received from the four Working Groups of this Unit and from the staff. The responses, and the Working Group reports that gave rise to them, cannot be presented adequately to the Central Committee in the very abbreviated time and space available. So that the Central Committee

may more effectively exercise its role, it is recommended that the Executive Committee be asked to take this problem into consideration when planning the agenda of the next Central Committee meeting. The Central Committee **agreed.**

5. The Unit Committee reported as follows:

I. Sub-unit on Education

1. Scholarships and leadership development

The revised text of the aims and functions of the WCC Scholarship Programme has been approved by the Unit Committee. There was agreement that the Scholarship Programme is designed to meet:

- a) the need for Christian life and witness to fit contemporary situations and to be sensitive to changes within them;
- b) the need for the expression of Christianity in any particular country to be both characteristic of that country and a genuine sharing in the universal faith;
- c) the need for Christians of one tradition to be made aware of, and obtain some personal experience of, other Christian traditions.

In regard to family scholarships, the Unit Committee agreed on an experimental basis to provide a limited number of such scholarships during 1978-79.

2. Family Ministries

The Unit Committee took note of the ongoing programme, especially the Family Power Social Change Project.

3. The International Year of the Child

The Unit Committee took notice of the preparations for the contribution of the WCC to the International Year of the Child, discussed some main points of approach such as: children in the population; children in the Church; advocacy for children; ideological manipulation of children. It recommended and the Central Committee **agreed:**

- a) that cooperation with the UN and non-governmental agencies in planning for the International Year of the Child be continued;
- b) that the concerns of the child be regarded as a continuing WCC priority.

4. Biblical Studies

The Unit Committee affirmed the two main functions of this portfolio as (i) consultation with such projects as the Faith and Order consultation on the role of the Old Testament; and (ii) training courses on Bible study methods. It emphasized as an important area for further development the understanding of the way in which the Bible is approached in the various traditions of the member churches.

5. *Church-sponsored/church-related educational institutions*

The programme (with its purpose “to help the churches to evaluate the role of their church-sponsored schools, colleges, universities and institutions, including their role in human development and nation building”) was approved as a whole. The suggested Advisory Committee should, however, take more notice of the difference between church-sponsored and church-related educational institutions. In the light of its theological foundation and a consideration of the specific aims of a church-sponsored school, the priorities of the church in regard to its educational institutions should be examined and revised where necessary.

6. *Curriculum development — models of common catechetical programmes*

The Unit Committee noted the completion of the short-term project to gather models of curricula of interconfessional or interdenominational character and looks forward to the announced report which will provide background, including the rationales and approaches.

7. *Education for ecumenism*

The Unit Committee approved the commitment to developing education for ecumenism. In the discussion, Mr Watyoka appealed for more emphasis on education in our refugee programmes.

8. *Adult basic education*

The Unit Committee welcomed the important work being done in collaboration with CCPD in adult basic education in countries like Angola, Cape Verde, Guinea-Bissau, Sao Tomé and Príncipe, and Costa Rica.

9. *Cooperation and coordination*

The Unit Committee affirmed the necessity of close working relationships with the Sub-unit on Theological Education. It recommended, and the Central Committee **agreed** that the Director of the Sub-unit on Theological Education be an ex-officio member of the Working Group on Education without vote (and vice-versa). To promote further coordination of educational programmes in the WCC, the mandate for the Staff Working Group on Education should be continued.

10. *Regional contacts*

The Unit Committee welcomed the serious concern with regionalization as reported by the Staff Working Group on Education.

11. *Staffing*

On the recommendation of the Unit Committee, the Central Committee **approved** the establishment of a post for a specialist in children's education. The Central Committee **received** the report on the Sub-unit on Education for information and **accepted** its recommendation.

II. Sub-unit on Renewal and Congregational Life

1. *The Sub-unit's mandate*

The formulation included in the proposed by-laws was endorsed as an accurate interpretation of the Central Committee's intentions for this sub-unit.

The Working Group was urged, however, to take further its exploration of the two key terms "renewal" and "congregational life".

2. *Ways of implementing the mandate*

The Unit Committee welcomed the emphasis being given to collaboration with other WCC sub-units. It noted that collaboration should include advocacy of the concerns of this sub-unit — indeed, of the inter-related concerns of Unit III in the life of the World Council as a whole. It drew attention to the need for partnership with national and local councils of churches, in fostering ecumenism in each place, and asked that staff travel be used to encourage contacts with and between local congregations.

3. *Programme for 1977-1978*

The Sub-unit is planning a series of regional workshops and consultations on "Congregational Self-Study", "Charismatic Renewal", and "The Bible in our Situation and our Work". These plans were approved in general terms by the Unit Committee.

4. *Staffing*

The Unit Committee approved a revised delineation of staff roles within the Sub-unit.

The Central Committee **received** the report on the Sub-unit on Renewal and Congregational Life for information.

III. Sub-unit on Youth

1. The Unit Committee would welcome the publication of a regular Youth Newsletter.

2. It was agreed that the complete evaluation of the Ecumenical Youth Service should be completed and a report prepared for the next meeting of the Working Group.

3. It was agreed to hold every second year an international conference on the theme "Christian Witness for Social Justice" and, in the intervening years, one or more regional conferences on the same theme or other themes considered appropriate.

4. It was agreed to support the programme of the Union of Latin American Ecumenical Youth on "Youth and Theology" by identifying young theologians from other regions, funding their attendance and assisting in the organization of the conference.

5. It was agreed to send a representative group of at least six young people to participate in the Faith and Order Commission meeting at Bangalore and to participate in a theological seminar for young people organized by the NCC of Korea.

6. Eleventh World Festival of Youth and Students to be held in Cuba between July and August 1978: the Unit Committee welcomed participation in the Festival by a small group of young people under WCC auspices, but declined membership of the International Preparatory Committee.

7. The Unit hoped that a WCC World Youth meeting will come high on the Sub-unit's future agenda and asked the Working Group to reconsider this issue.

8. In connection with rural youth it was agreed to build a network of people and groups engaged in significant rural work to collect and share information, to develop audio-visual materials, particularly study and information and films for use by groups on rural development, and to facilitate and coordinate the exchange of field workers between regions in action/study programmes. It strongly recommended and the Central Committee **agreed** that a staff person be appointed for this programme.

9. In connection with popular education, it was agreed to identify work in the production of basic educational material, to collect and share models of popular education to assist with the production of materials.

10. The Unit Committee drew attention to the change of attitudes and priorities among young Christians in many parts of the world in recent years and urged the Sub-unit in its work to reflect and respond to this change.

11. The Unit Committee was deeply concerned about the need for more staff and particularly for the expeditious appointment of an Associate Youth Coordinator.

12. The Unit Committee recommended that stewards be given a more meaningful participation in terms of involvement and time in future meetings of the Central Committee.

The Central Committee **received** the report on the Sub-unit on Youth for information and **accepted** its recommendations.

IV. Sub-unit on Women in Church and Society

1. *Joint Study of the Community of Women and Men in the Church*

The Unit expressed its pleasure at the appointment of the Rev. Dr Constance Parvey as the Study Secretary for this programme. It responded warmly to Dr Parvey's presentation of the methodology to be followed, welcoming especially the involvement of large numbers of groups of women and men in ongoing reflection/action programmes. The Unit Committee noted that, while both this Sub-unit and Faith and Order will receive reports from the Project Committee, responsibility for reporting to Central Committee rests henceforth with Unit I.

2. *Programme in Development for Rural Women*

The Unit Committee welcomed the progress made in this programme since last Central Committee meeting. It looks forward to the appointment of a Secretary to handle this project and solicits the support of church groups and interested individuals in this small-scale personalized approach to development.

3. *Concern for human rights*

Under the impetus of the Berlin Conference on Sexism (1974), and the recent meeting of church women executives in Glion, and through the experience of some of its members, the Working Group's attention had been drawn to instances of violations of human rights, particularly involving women. These were reported to the Unit Committee. At the same time, the Working Group shared its vision of a positive hope for a new humanity in which women would enjoy a new liberation and freedom, involving responsibility, love for others, and a place in decision making. Such a vision led to consideration of the following:

- a) *migrant women*: the work of the Desk on Migration in Unit II was commended and the Sub-Unit on Women committed itself to assist this work in every way possible; the Unit Committee suggested that, in the expansion of this work, those involved might give particular consideration to the plight of migrant women in Latin America, Southern Africa, North America and the Middle East;
- b) *"indentured labour"*: reports have been received of women being exploited through working arrangements in which they have no recourse to protection or to the normal benefits or securities. The Unit approved the establishment of a pilot project in connection with this matter;
- c) *domestic workers*: reports have also been received of alleged exploitation of women by women through unfair employment practices involving domestic labourers; the Unit Committee noted that the issues of "classism" are involved, and that this issue cannot be separated from racism and sexism;

- d) *refugees*: attention was drawn to the hardships of women, often separated from families, in refugee conditions; the present situation in Southern Africa was noted in particular, and the Central Committee is requested, through its agencies, to do whatever it can to alleviate this hardship;
- e) *the politically oppressed*: again women are at a particular disadvantage in the situation of lengthy imprisonment; the Working Group noted reports of torture and violence with sexist overtones.

4. *Education for participation*

The Unit endorsed the aim of assisting women in the shaping of their own destiny through a process of education for participation. This will involve the development of skills and competencies as well as developing the awareness of the situation and of the potentialities of women.

5. *Staff requirement*

In order to deal effectively with the Working Group's concerns, it was seen that there was need of a further staff person, a Programme Secretary, who would be responsible for collecting, collating and distributing documentation on the many concerns of women. Consideration should be given to the publication of a regular news magazine, possibly modelled on "Women in a Changing World" published during the International Women's Year, for which this staff person would be responsible.

On the recommendation of the Unit Committee, the Central Committee **approved** the establishment of such a post.

V. **Finance**

1. The Unit III Committee, while recognizing the financial difficulties of the WCC, requested the Central and Executive Committees to find ways in which the financing of Unit III's programmes can be placed on a more equitable basis.

2. At the same time, the Unit Committee noted with appreciation that contributions towards the direct support of some of the Unit's programmes have increased during 1977 and expressed a hope for continuing support in the future.

3. It further noted with appreciation that CICARWS has agreed to continue to support, on a mutually agreed basis, the Scholarships and Youth programmes in 1978. The Unit Committee requested that a similar arrangement be negotiated for the period of transition towards fully assured support for these programmes.

The Central Committee **received** the report on the Sub-unit on Women in Church and Society and **accepted** its recommendation.

VI. Spirituality

1. The Unit Committee received with appreciation the report of an inter-unit staff group entitled "Spirituality and Styles of Life in the Work of the World Council of Churches". It welcomed the emphases on spirituality as an essential dimension of the work of every WCC sub-unit; noted ways in which the concern finds expression in some WCC programmes; and called for a clearer recognition of the ways in which the manifold concerns and activities of the World Council, together, respond to the movements of the Spirit in our time.
2. On the recommendation of the Unit Committee, the Central Committee **asked** all WCC Commissions and Working Groups to reflect further on the ways in which their work is linked with the spiritual life of the Christian community, and to continue their efforts to make that linkage more evident.
3. The Unit Committee asked the four Working Groups of Unit III to give the matter further attention at their joint meeting next year, taking account of responses received from other Commissions and Working Groups, and to report through this Unit Committee to the next meeting of the Central Committee. Particular attention should be given to the question of whether a less elusive term than "spirituality" might enhance the clarity of this discussion.
4. The Unit Committee recommended, and the Central Committee **agreed** that the Sub-unit on Renewal and Congregational Life be asked to gather and publish a series of meditations and prayers based on the current concerns of WCC sub-units.

VII. By-laws

1. On the recommendation of the Unit Committee, and after amendment, the Central Committee **approved** the proposed by-laws for Unit III (Appendix XII).
2. The Unit Committee noted the urgent need for a clarification of the roles of and relationships between Working Groups/Commissions, Unit Committees and the Central Committee. It recommended, and Central Committee **agreed** that the Executive Committee be asked to examine the by-laws of the units with this problem in mind and to share any proposed modifications with the respective Unit Committees.
3. It asked staff to keep the by-laws of Unit III under review and to propose such modifications as they may deem desirable to the next meeting of the Unit Committee.

The Central Committee **received** the report on by-laws and **accepted** its recommendations.

SEARCH FOR A JUST, PARTICIPATORY AND SUSTAINABLE SOCIETY (JPSS)

Following his report, the General Secretary suggested that each Unit Committee should discuss a number of papers, including one from the Executive Committee, on this topic. Each Unit Committee should then appoint two representatives to a Drafting Committee which would report on the whole discussion and submit a proposal to the Central Committee. On the nomination of the Officers, Dr Simatupang was **appointed** Moderator of the Drafting Committee.

At a later stage, Dr Simatupang submitted the following report:

A. *Why a JPSS programme emphasis?*

1. To provide an arena where emerging insights into a new world society can be viewed in an integrated and comprehensive manner. The JPSS programme emphasis will be a forum in which the insights gathered from local, national and regional (as well as global) experiences and studies can be examined.
2. To assist the churches, and the WCC, to move toward a more comprehensive and coherent picture of the kind of society towards which Christians should be struggling. Theological and ethical reflection should be a major and integral part of this effort.
3. Within the WCC, to provide an overall framework and rationale for study and action. Three practical consequences should result:
 - a) in view of limited WCC resources of personnel and money, priority decisions need to be made among many possible programme activities;
 - b) studies and programmes should have a specific focus planned in terms of the total concern;
 - c) the existence of a clearly-defined, comprehensive programme should reveal any serious gaps in the work undertaken.
4. To move from the present stance of critique of social ideologies toward a more positive indication of what Christians and churches can struggle for (without confusing that with the Kingdom).

B. *How would this programme emphasis be realized?*

An Advisory Committee on the JPSS theme should be formed, consisting of 12 members, drawn from the Central Committee, from all Programme Units and from selected sub-units.

C. *What should be the functions of such an Advisory Committee?*

1. To offer advice on programme plans of units and sub-units in order that ways by which their contributions to a coordinated concern for JPSS might be strengthened.

2. To discover appropriate ways to stimulate theological and ethical reflection on the JPSS programme emphasis, to include such topics as:

- a) theological and ethical perspectives that should inform and inspire the shaping of the JPSS;
- b) theological bases of Christian “realism” and Christian “utopianism” in the struggle for social betterment;
- c) Christian understanding of the significance of principalities and powers in the struggle for a new society;
- d) Christian perspectives on creation, nature and history in relation to concerns for ecology and finite resources;
- e) theological and ideological debates about science and technology;
- f) Christian understanding of the nature and significance of dialogue with persons of other faiths and ideologies in the struggle towards a new global society.

3. To oversee the preparation of a 25-30 page working statement on the substantive ideas which would “define” the JPSS. The process for developing this statement should include ways to reflect the experiences and perspectives of Christian groups at all levels.

This framework document should contain at least the following elements:

- a) how the JPSS concern and emphasis relates to the other three priorities established by the Nairobi Assembly (expression and communication of our faith; unity of the Church and the unity of mankind; education and renewal in the search for true community);
- b) identification of the major lines of the socio-historical context in which the JPSS is being shaped;
- c) theological and ethical affirmations which shape the emerging JPSS vision;
- d) an elaboration of the main political and economic aspects of the JPSS;
- e) concrete ways in which the churches today, in their thought and practice, are implicated in the perpetuation of the *status quo* in society, and concrete ways in which some Christians and churches are witnessing practically to a JPSS vision;
- f) lessons learned in the struggle so far;
- g) continuing areas of tension and questioning in our thought and action as we struggle together.

D. *Recommendation*

The Drafting Committee recommended and the Central Committee agreed that, in accordance with the above rationale, and with action recommended by the Executive Committee in February 1977, an Advisory Committee on a "Just, Participatory and Sustainable Society" be formed.

E. *Some considerations for implementation*

1. In view of the fact that this is a programme emphasis rather than a new programme, we should keep JPSS as the title for the present;
2. Minimum funding will have to be found to underwrite the convening of two meetings of the Advisory Committee, and the preparation and publication of the JPSS Statement;
3. The Advisory Committee would meet twice, possibly three times, prior to the next meeting of the Central Committee;
4. The Advisory Committee may wish to include in its deliberations a limited number of communicators and other independent experts to assist in its work;
5. The experience and value of the Advisory Committee should be reviewed at the next meeting of the Central Committee.

STAFFING AND NOMINATIONS

I. **Staffing matters**

In a closed session, Miss Skuse presented the recommendations of the Executive Committee on appointments and reappointments.

A. *Executive Committee, February 1977*

The following appointments and reappointments confirmed by the Executive Committee in February 1977 were **ratified**:

Appointments

Dr Ulrich Becker as Director of Education for 3 years from 1 March, 1977 to 29 February, 1980.

Mr Peter Bibus as Comptroller, for 3 years from 1 December, 1976 to 30 November, 1979.

Mr John Bluck as Editor of *One World*, for 3 years from 1 March, 1977 to 29 February, 1980.

The Rev. Stephen Cranford as Executive Secretary of Faith and Order, for 3 years from 1 April, 1977 to 31 March, 1980.

Mr Robin Gurney as English Language News Editor for 3 years from 1 March, 1977 to 29 February, 1980.

Mr Charles Harper as Secretary for Human Rights Resources in Latin America from 1 January, 1977 to 31 December, 1978.

The Rev. Alexander Kirby to the Programme to Combat Racism for 3 years from 15 March, 1977 to 14 March, 1980.

Mr Armand Laurent as Accountant, for 3 years from 21 February, 1977 to 20 February, 1980.

The Rev. Alan Matheson as Secretary for Migration for 3 years from 1 July, 1977 to 30 June, 1980.

The Rev. Aharon Sapsezian as Director of the Programme on Theological Education, for 2 years and 2 months from 1 August, 1977 to 30 September, 1979.

Prof. Nikolai Zabolotski as Study Secretary of the Programme Unit on Justice and Service for 3 years from 1 August, 1977 to 31 July, 1980.

Reappointments

Miss Maryse Courvoisier for one year from 1 January, 1978 to 31 December, 1978.

Miss Rosemarie Doench for 6 months from 1 January, 1978 to 30 June, 1978.

Mrs Tomoko Evdokimoff for 3 years from 1 January, 1978 to 31 December, 1980.

Miss Cornelia Kerkhoff for 6 months from 1 January, 1978 to 30 June, 1978.

Mr Bruno Kroker for 3 months from 1 October, 1977 to 31 December, 1977.

The Rev. David Lewis for 2 years and 3 months from 1 January, 1978 to 31 March, 1980.

Mrs Françoise Pottier for 1 year and 8 months from 1 January, 1978 to 31 August, 1979.

Mrs Adrienne Reber for 5 months from 1 March to 31 July, 1977.

Miss Joan Reilly for one year and 3 months from 1 January, 1978 to 31 March, 1979.

Mrs Ruth Sovik for 1 year and 9 months from 1 April 1977 to 31 December, 1978.

Mr John Taylor for 3 years from 16 September, 1977 to 15 September, 1980.

B. Executive Committee, July 1977

The following appointments and reappointments confirmed by the Executive Committee in February 1977 were **ratified**:

Appointments

Mr Ed. Ph. van den Burg as Associate Director of the Ecumenical Institute for 3 years from 1 December, 1977 to 30 November, 1980.

Miss Gwen Cashmore as Secretary for Relationships in Mission for 3 years from 1 November, 1977 to 31 October, 1980.

The Rev. Victor Hsu as Secretary in the Commission of the Churches on International Affairs for 3 years from 1 January, 1978 to 31 December, 1980.

Dr Ross Kinsler as Assistant Director of the Programme on Theological Education for 3 years from 1 September, 1977 to 31 August, 1980.

Mr Pontas Nasution as Secretary for Education and Mission for three years from 1 October, 1977 to 30 September, 1980.

Miss Marie-Louise von Numers as Assistant to the Deputy Treasurer for 3 years from 1 September, 1977 to 31 August, 1980.

Miss Priscilla Padolina as Programme Secretary on "Women and Rural Development" for 3 years from 1 November, 1977 to 31 October, 1980.

The Rev. Constance Fern Parvey as Secretary for the Study on "Community of Women and Men in the Church", for 3 years from 1 January, 1978 to 31 December, 1980.

The Rev. Wolfgang Schmidt to the Commission on the Churches' Participation in Development, for 3 years from 1 September, 1977 to 31 August, 1980.

The Rev. William Chien-teh Tung as Secretary for Asia for 3 years from 1 January, 1978 to 31 December, 1980.

Mr Archibald Turnbull as Director of ECLOF from 1 September, 1977 and reappointed for 1 year from 1 January, 1980 to 31 December, 1980.

Reappointments

The Rev. Jean-Jacques Bauswein for 3 years from 1 May, 1978 to 30 April, 1981.

The Rev. A. van der Bent for 3 years from 1 December, 1978 to 30 November, 1981.

The Rev. Alain Blancy for 2 years, 1 month and 19 days from 1 March, 1978 to 19 April, 1980.

Miss Maryse Courvoisier for 3 years from 1 January, 1979 to 31 December, 1981.

Miss Rosemarie Doench for 3 years from 1 July, 1978 to 30 June, 1981.

Mr Diogo de Gaspar for 2 years from 1 September, 1978 to 31 August, 1980.

Miss Roswitha Ginglas for 3 years and 3 months from 1 March, 1978 to 31 May, 1981.

Dr Hans Goedeking for 1 year and 7 months from 1 March, 1978 to 30 September, 1979.

Mr Hermann de Graaf for 2 years from 1 March, 1978 to 29 February, 1980.

The Rev. Charles Harper for 2 years from 1 January, 1979 to 31 December, 1980.

Mr Gerhard Hennes for 3 years from 1 September, 1978 to 31 August, 1981, provided the officers of CICARWS and CWME agree to a joint programme of Ecumenical Sharing of Personnel.

Miss Ruud van Hoogevest for 3 years from 1 September, 1978 to 31 August, 1981.

Miss Cornelia Kerkhoff for 3 years from 1 July, 1978 to 30 June, 1981.

Dr Margaret Koch for 1 year and 4 months from 1 March, 1978 to 30 June, 1979.

Mr Bruno Kroker, for 3 years and 3 months from 1 January, 1978 to 31 March, 1981.

Dr Ursula Liebrich for 6 months from 1 January, 1979 to 30 June, 1979.

The Rev. Walter Makhulu for 3 years from 1 July, 1978 to 30 June, 1981.

Prof. John Mbiti for 2 years and 4 months from 1 March, 1978 to 30 June, 1980.

Miss Margaret Pater for 3 years and 4 months from 1 March, 1978 to 30 June, 1981.

Mrs Adrienne Reber for 5 months from 1 August, 1977 to 31 December, 1977.

Mrs Mercedes Saitzew for 3 years from 15 September, 1978 to 14 September, 1981.

Mrs Ruth Sovik for 3 years and 3 months from 1 January, 1979 to 31 March, 1982.

Miss Evelyne Tatu for 3 years and 7 months from 1 March, 1978 to 30 September, 1981.

C. Central Committee appointments and reappointments

On the recommendation of the Executive Committee, the following appointments and reappointments were **agreed**:

The Rev. Emilio Castro for 3 years from 1 January, 1979 to 31 December, 1981.

The Rev. David Gill as Director of the Sub-Unit on Renewal and Congregational Life, from 1 October, 1976 and reappointed for 3 years from 1 October, 1977 to 30 September, 1980.

Mr C. I. Itty for 1 year from 1 August, 1978 to 31 July, 1979.

Dr Konrad Raiser for 5 years from 1 October, 1978 to 30 September, 1983.

Dr Reinhild Traitler for 3 years from 15 November, 1978 to 14 November, 1981.

It was **agreed** that in future the department and function of persons proposed for reappointment should be included. It was also **agreed** that a list of all staff, indicating confessions and nationalities, should be made available to Central Committee members.

D. *Vacancies*

On the recommendation of the Executive Committee, the Central Committee **agreed** to give power to the Executive Committee and Officers to act on all vacancies between now and the next meeting of the Central Committee in 1979. Metropolitan Chrysostomos expressed his concern that more Orthodox should be appointed to the staff. Mr Brown raised the possibility of making joint appointments with the regions. It was **agreed** to ask the Executive Committee to consider this question and report to the next meeting of the Central Committee.

E. *Reappointment of Executive Committee*

It was **agreed** that the following members of the Executive Committee be reappointed:

Bishop Antonie	Bishop Johannes Wilhelm Hempel
Rev. Dr André Appel	Rev. Dr Won Yong Kang
Prof. Dr Anwar M. Barkat	Very Rev. Kirill
Mr Bena Silu	Rev. Dr Robert J. Marshall
Metropolitan Chrysostomos	Rev. J. Oscar McCloud
Rev. John Gatu	Rev. Dr Jacques Rossel
Metropolitan Paulos Gregorios	Mrs Dorinda Sampath
Bishop Hans Heinrich Harms	Miss Pauline M. Webb

II. **Report on nominations ***

Miss Skuse presented the recommendations submitted by the Executive Committee for final action by the Central Committee.

A. *New appointments to Commissions and Working Groups*

Dr Jeevaratnam and Ms Love regretted that the names proposed for the Commission of the Programme on Theological Education did not reflect the percentage of youth and women at the Fifth Assembly, as had been agreed

* The list of members of Commissions and Working Groups will be printed separately and mailed to all Central Committee members.

by the last Central Committee. The General Secretary explained some of the problems with regard to the formation of this new commission. After discussion, the Central Committee **agreed**:

1. To accept the recommendations for one change and two additions to the Working Group on Dialogue with People of Living Faiths and Ideologies, and one change in the Commission on Inter-Church Aid, Refugee and World Service;
2. To accept the proposed membership of the Commission of the Programme on Theological Education;
3. That the remaining place in this Commission be filled by a woman, that the Rev. Dr Thomas Campbell be appointed Moderator of the Commission, and that one of the two Vice-Moderators be an Orthodox person.

B. *Committees on Programme Units*

The Central Committee **agreed**:

1. That Metropolitan Paulos Gregorios be transferred from the Committee on Unit II to the Committee on Unit I, having been appointed Moderator of the Working Group on Church and Society;
2. That Dr Albert van den Heuvel be transferred from the Committee on the General Secretariat to the Committee on Unit II, having been appointed Moderator of the Commission on Inter-Church Aid, Refugee and World Service.

C. *Appointment of a Review Committee*

After discussion, the Central Committee **agreed**:

1. To appoint a Review Committee with the following membership:

Dr C. Wedel (Moderator)	Dr E. Jeevaratnam
Dr A. Barkat	Bishop Kirill
Rev. L. Boseto	Most Rev. A. Kratz
Metropolitan Chrysostomos	Rev. Dr R. J. Marshall
Principal O. Engström	Ms M. Oduyoye
Prof. G. Grohs	Ms Dorinda Sampath
	Bishop Samuel (Egypt)
2. To authorize the Executive Committee to add up to two further names to this list in order to achieve a more satisfactory regional representation, at least one of whom should be a woman.

D. *Appointment of an Advisory Group on the "Just, Participatory and Sustainable Society"*

Ms Love pointed out that women were under-represented in the proposed list of names. After discussion, it was **agreed** to empower the Officers to revise the list.

REPORT OF THE FINANCE COMMITTEE

Dr Marshall presented the report of the Finance Committee, as follows:

I. Introduction

First and foremost, the Finance Committee expresses its great appreciation of the financial participation of the member churches both in the central costs and programmes of the WCC itself, and in the witness and service enterprises around the world in which we are engaged together.

1977 is a transitional year in regard to the financial procedures of the Council, though the process will not be complete until the end of the year.

The objective of establishing a “unified plan of finance” has been achieved in so far as we now take for granted a comprehensive presentation of the budgets, and have an operation for the coordination of fund raising. It is not achieved in the sense proposed at the 1976 Central Committee in the increase of undesignated funds.

We would like to draw the special attention of the Central Committee, Unit Committees and staff to the final step in that process: that no programme proposal involving increased expenditure will be acted on by the Central Committee without prior reference to the Finance Committee, to assure an equitable distribution of funds within an overall balanced financial operation.

II. 1976 financial report

The Finance Committee has studied the financial documents and examined the statement of the auditors. The Committee is satisfied with the situation and approves the progress made towards the adoption of a new accounting system. The Moderator of the Finance Committee and Dr Rossel as Moderator of the Audit Sub-committee have had discussions with the representatives of the auditors. The Committee also asked that in future years not only contributions from Central Church Treasuries be shown but all contributions to the budget of the WCC be shown by church and country. On the recommendation of the Finance Committee, the Central Committee **approved** the 1976 Financial Report.

III. Auditors and Audit Committee

On the recommendation of the Officers, and as authorized by the Central Committee meeting in 1976, the Executive Committee appointed Touche Ross and Company S.A. as auditors for the 1976 accounts. Their report will be carefully studied by the Finance Committee and any necessary recommendations or comments made at a later stage.

The Executive Committee also decided that, in line with common practice, the WCC should have an Audit Committee of competent non-staff people,

to examine the auditors' report and to be available for consultation by the auditors and also by staff. Such an Audit Committee would report to the Executive's Finance Committee.

IV. Financial management consultants

At the time of the 1976 Central Committee, it was decided "to engage professional assistance in the establishing of a new accounting system and for rearranging the electronic data processing operations". After careful study of all possibilities, the Officers and the Moderator of the Finance Committee appointed Peat, Marwick and Mitchell for this purpose. A complete review of financial procedures has been involved. A new accounting system will be fully established and operative by 1 January, 1978.

V. Electronic data processing

The WCC leased a computer in 1970 and purchased it in 1972. The effective life of the computer will end during 1978 and the securing of maintenance service is already threatened. A thorough study was made of various alternative solutions, and it was decided not to lease or purchase a new computer but to use a competent service bureau in Geneva, with an input terminal in the WCC and a daily contact provided by the bureau. It is our conviction that this system will be efficient, and after the initial period of transfer of programmes is achieved, it will be substantially cheaper for the WCC. The present computer will continue in operation until March 1978.

VI. Investments Advisory Group

As proposed by the last Central Committee, the Executive approved the membership of a small Advisory Group on investments. We are most grateful for the honorary services of these highly-qualified people.

VII. "Goal" and "core" budgets

One of the greatest difficulties in preparing a budget for the WCC is that all the relevant information about programmes and about available resources is not available at the time when the budget must be officially approved. At the time of the Nairobi Assembly, it was suggested that this problem might be solved by the production of a "core" budget (as a minimum necessity) and a "goal" budget (of additional, approved and possible programmes, depending on the availability of funds). An attempt has been made in this direction, but it has led to considerable confusion among both supporting agencies of member churches and WCC staff. It also perpetuates the situation which supporting churches increasingly resent, of supporting a budget, but then receiving further intermediate appeals for additional amounts.

What is now suggested is that there be prepared, as early as possible, a "proposed budget" for a particular year, and that when dealt with by the Central and Executive Committees it become the "approved budget".

VIII. 1977 approved budget

As authorized by the 1976 Central Committee, the overall budget for 1977 was approved by the Executive Committee in February 1977 at SFr. 39,671,795, of which SFr. 5,612,134 would be a charge on undesignated funds from central church treasuries and some non-repeatable contributions. The Finance Committee is convinced that current expenditure is proceeding as anticipated, and it is hoped that it will not be necessary to make any call on the Special Reserve. We continue to remind the member churches and the Central Committee that the undesignated contributions of the member churches year by year are not sufficient to finance the programme which is authorized by Central Committee on behalf of the churches, and that the reserves with which this situation can be handled are reduced to a dangerous level.

IX. Auditors of 1977 accounts

On the recommendation of the Finance Committee, the Central Committee **appointed** Touche Ross and Company S.A. as auditors of the 1977 accounts.

X. 1978 approved budget *

On the recommendation of the Finance Committee, the Central Committee **adopted** a budget totalling SFr. 34,589,075 of which SFr. 6,609,030 shall be sought from central church treasuries and other undesignated sources and the remainder from designated funds. This includes the following changes in the originally presented budget which totalled SFr. 33,686,521:

1. An increase in the amount required for the New York Office from central church treasuries (by SFr. 31,000) with the understanding that this will be offset by additional contributions to the WCC that would have gone to the U.S. Conference of the WCC;
2. Increases in the budgets of Faith and Order, CWME, Dialogue, Unit II Service Programme, CCIA, Education, Youth, Women in Church and Society and Bossey and adding a new item for an Orthodox Consultant for the Council, with the understanding that none of the increases will be spent unless the additional income is assured from sources that will not affect undesignated giving to the whole of the WCC or unless other parts of the approved budget are reduced.

The Central Committee also **agreed** that all expenditures in the budget be kept within assured income and that the Executive Committee in February 1978 be authorized to revise the budget as necessary in light of available income.

* The detailed statement of the budget is being sent separately to all member churches and members of Central Committee.

Bishop Woollcombe, while expressing appreciation for the work of the Finance Committee, strongly urged that the Central Committee face realistically the fact that growth of programme could not continue indefinitely. Dr Brash indicated that the WCC staff handling finance and administration had been reduced from 67 to 48 between 1969 and 1976. Dr Huston expressed gratitude for the clarity of the new format of the 1976 Financial Report.

As to the necessary income proposed under central church treasury authorization in the amount of SFr. 6,609,030, the forecast for actual central church treasury income is now SFr. 5,466,600.

This anticipated income leaves a shortfall of SFr. 1,142,430 to be covered. It is proposed to cover this shortfall as follows:

	<i>SFr.</i>
Anticipated interest	250,000
Income derived from internal allocations to Finance, General Services, participation in Executive and Central Committee meetings	198,500
Portfolio management fee: instead of present fixed fee of SFr. 100,000 adjusted on percentage basis of 10% of earned income, e.g. US\$25,000,000 (average) at 6% = US\$1,500,000, 10% = US\$150,000 at 2.40 = SFr. 360,000	360,000
Additional assumed income	<u>82,500</u>
Total	891,000

The above statement shows that there is still a shortfall of SFr. 251,430 which, hopefully, will be covered by additional undesignated income. If not, it may be possible to absorb it by using the contingencies item and applying further economies. There may be also a surplus on the 1977 accounts. Any balance left can be covered from the Special Reserve which, at 31 December, 1976, left a credit balance of SFr. 246,810.33, almost enough to cover the total deficit.

XI. Auditors of 1978 accounts

In the absence of a 1978 Central Committee, the Finance Committee recommended that the Central Committee authorize the Executive Committee to appoint the auditors of the 1978 accounts. This was **agreed**.

XII. 1979 proposed budget

The Finance Committee welcomes the fact that some advance estimate of financial needs has been available at this time, even though only in a tentative form. The Committee recommended that the Executive Committee be authorized to approve the 1979 budget and that, at its Finance Committee meeting, the Units should be adequately represented. This was **agreed**.

XIII. Full and nucleus commissions

The Central Committee in 1976, being aware of serious financial shortfalls, suggested that each sub-unit commission or working group should meet in full session only once during 1977 and 1978 and in nucleus form in the other year. It was proposed that there be a Meeting Travel Pool to spread the cost evenly over the two years. Some sub-unit commissions have met in nucleus form in 1977 and others in full form. The Travel Pool Fund has been created and now contains SFr. 328,000.

All sub-unit commissions and working groups want to meet with full membership in 1978, and especially in view of the review process centring in 1979. In this situation, the Finance Committee recommended and the Central Committee **agreed** that:

- a) particular thanks be expressed to those commission working groups that, at the request of the Central Committee, met only in nucleus form in 1977;
- b) as far as 1978 commission working groups meetings are concerned, sub-units should arrange for the kind of meetings that are felt to be necessary, on the condition that this can be achieved within the 1978 proposed budgets;
- c) each sub-unit should be authorized to withdraw from the Travel Pool Fund such amounts as that sub-unit has contributed, if this is necessary for commission working groups' meetings in 1977 and/or 1978;
- d) any balance remaining in the Travel Pool account at the end of 1978 be used for the cost of the Central Committee in January 1979.

XIV. Provident and Retirement Fund Boards

The Boards have met twice since the last meeting of the Central Committee. The financial situation of both Funds has been carefully supervised, and the advice of both the actuary and the Investments Advisory Group has been constantly available.

The financial position of the Retirement Fund is actuarially sound and, as a result, the Board has been able to approve some liberalizing of the benefits for members of the Fund. The invidious position arising from the fact that, while staff service was restricted to six or nine years, pension availability began after ten years has been removed by making available pensions after a minimum of six years service for staff over 50 years of age at departure from WCC. The Board has also been in a position to decide that existing pensioners should receive the same 5% increase as was allocated to WCC existing staff as from 1 April, 1977. The Board does, however, draw attention to the fact that increases for pensioners should be separated from WCC decisions about staff salaries, and should be related to the actuarial condition

of the Fund at any particular time. As the number of pensioners increases, the Board may not be in a position to increase pensions unless the WCC makes a special contribution for that purpose.

The Boards are satisfied with the responsible management of both Funds and are constantly seeking ways to increase the benefits available. The Central Committee **received** this report for information.

XV. Investment of general reserves and revolving portfolio

The Finance Committee received reports on WCC investment operations. In regard to the investment portfolios a number of suggestions had been made by the Investments Advisory Group and these matters are being followed up by the staff in consultation with the Finance Committee. The Finance Committee recommended and the Central Committee **agreed** that:

- a) the Investments Advisory Group be thanked for their guidance in developing policy for the operation of the funds;
- b) any changes in the management of the portfolios be dealt with at staff level, in consultation with the Moderator of the Finance Committee and representatives of the investing firms;
- c) assistance in developing guidelines for investments be requested from the Investments Advisory Group.

The Finance Committee advised the Central Committee that in the opinion of the Advisory Group the use of the list of companies investing in or trading with South Africa could only be used by portfolio managers if it were kept up to date. The Executive Committee has requested that the Programme to Combat Racism be responsible for such constant up-dating of the list. The Central Committee **endorsed** this request.

XVI. Budget process

The Finance Committee noted several difficulties that still exist in the budgeting and financial system.

The WCC should aim at a budget process whereby all programme priorities are set early enough to have ascertained as much assured income as possible prior to the time that the Central Committee acts upon a budget. Commissions/working groups, etc., of sub-units should meet early enough to provide guidance to staff in preparing budget recommendations for the Central Committee and thereby facilitate setting priorities. Since the Finance Committee should not make programme decisions, and has no desire to do so, a Programme Review Committee could help by proposing the proportionate dimensions among the several units for programme, staffing and funding.

To the degree that funding is under discussion with donors but still not assured income for the Council by the time of a Central Committee meeting, a budget cannot serve as an authorization for expenditure of funds. Rather the budget

is an indication of desired priorities, the maximum to be expended on each item, and an authorization to seek funding for those items. Staff has been requested to report to the Executive Committee in February a more detailed calendar for developing the budget and procedures for authorizing expenditures.

The Central Committee **received** this report for information.

XVII. Ecumenical Institute, Bossey

The financial situation of the Institute has been reviewed. It was noted that the conditions for the continuation of the Institute as set down by the 1976 Central Committee had been met, and that the Institute had submitted a balanced budget for 1978.

The Finance Committee recommended and the Central Committee **agreed** that the proposal to increase the target of the Bossey Endowment Fund from SFr. 4 million to SFr. 10 million be approved in order to establish the Institute on a good financial foundation.

XVIII. Church and Society conference

The Finance Committee recommended and the Central Committee **agreed** that the Sub-unit on Church and Society, in cooperation with the Office for Income Coordination and Development, be authorized to seek up to SFr. 1,100,000 for the 1979 conference on "The Contribution of Faith, Science and Technology to a Just, Participatory and Sustainable Society", its preparation and follow-up in the period 1978-80, with the understanding that such funds will not endanger the contributions of undesignated support for other programmes of the WCC.

XIX. Undesignated giving

The Finance Committee recommended again, and the Central Committee **agreed**, that every effort be made to increase undesignated giving to the WCC and requests staff to analyse the problems involved and to make proposals to the Executive Committee on how this can be done.

XX. Increased giving

The Finance Committee noted that the first listing of anticipated expenditures in 1979 comes to a total of SFr. 36,000,000. It therefore recommended, and the Central Committee **agreed**, that the WCC set a goal of at least SFr. 7,500,000 in undesignated giving by 1980 in order to be able to meet increased costs and an expanded programme. It urges the churches to respond positively to this appeal. The proposal for three Deputy General Secretaries does not produce an increase in the 1978 budget but will entail some increase in 1979.

XXI. Sixth Assembly

The Finance Committee recommended and the Central Committee agreed that a plan to cover the costs of the Sixth Assembly of the WCC in 1982-83 be presented to the 1979 Central Committee for its approval. It should be noted that, while churches are being asked to increase their undesignated giving to the WCC in the coming years, additional money will be needed at a later date to finance the Sixth Assembly.

XXII. Designated contributions

At the 1976 Central Committee, certain policies for Designated Contributions were approved. (See *Minutes* p. 76, item XII.) The Finance Committee recommended and the Central Committee agreed to amend the last paragraph of that section as follows: (changes in italics)

It should be understood that staff is engaged for a new project to be supported by designated contributions only when 75% of the necessary funds are assured *to cover the full term of the appointment*. Normally, when a project or programme is funded by specially-designated contributions, there must be a charge for administrative costs amounting to somewhere between 6% and 10% as arranged by the Finance Department with regard to each individual situation. *This shall not apply to contributions from agencies that are already contributing to the Council's administrative expenses.*

XXIII. Building expansion

A need for additional office space has developed within the Ecumenical Centre. A survey has ascertained the needs of the various organizations and the most pertinent facts are:

1. The Lutheran World Federation (LWF) now occupies 13 offices in the section primarily occupied by WCC;
2. The WCC now requires more space by reason of selling the Château across the street and the termination of the Theological Education Fund in London to open offices for the Programme of Theological Education within the Council;
3. Since the last Central Committee, the LWF Assembly has met and has given no indication for reducing LWF staff; also, the termination of Radio Voice of the Gospel in Addis Ababa has required the moving of some communication offices to Geneva;
4. There is need for 20 additional offices at this time.

After consideration of various options such as a temporary structure or renting space, it seems best to add a floor with 24 offices to the Rhône wing where LWF offices are located. The estimated cost would be SFr. 825,000. A second

floor could also be added with exterior walls only at a cost of SFr. 200,000. The space would be useful for storage now and would make any future expansion more economical.

On the recommendation of the Finance Committee, the Central Committee **authorized** :

1. Moving forward with plans for expanding the Ecumenical Centre at a cost of approximately SFr. 1,025,000;
2. For immediate needs of funding of the expansion programmes to borrow from the Revolving Fund at the current rate of interest being received by that fund;
3. Investigation of alternative forms of funding such as sale of the remainder of the property across the street, a mortgage upon the Centre, LWF sharing the capital cost, amortization from fees paid for space in the Centre;
4. The Executive Committee to make decisions on all additional matters required for implementation of the expansion.

Dr Brash paid tribute to the competence, patience and graciousness of Dr Marshall, Moderator of the Finance Committee.

MESSAGES

During the meeting, a number of messages were sent and received.

On the proposal of the General Secretary, the Central Committee **agreed** to send greetings to the Evangelische Brüder Unität on the occasion of the 250th anniversary of the outpouring of the Holy Spirit on the Moravian Church at Herrnhut. The message recalled the ecumenical tradition linked with the names of Amos Comenius, Daniel Jablonski and Count Zinzendorf, and the influence of the Moravian Church, particularly on Christian youth and missionary movements.

A message was received from Metropolitan Nikodim, expressing regret for his absence, due to convalescence, and his hopes for a fruitful outcome of the Committee's work under the guidance of the Holy Spirit.

During the meeting, the death of Archbishop Makarios of Cyprus was announced. The General Secretary paid tribute to the Archbishop and his commitment to the WCC. He had been one of the first to participate in the WCC Scholarships Programme and had, in recent years, hosted a number of ecumenical meetings in Cyprus. The Officers had sent a message of condolence to the Holy Synod and the Church of Cyprus. The Central Committee **approved** this action.

Central Committee members also **agreed** to send a message of greetings to Mrs Muriel Webb, with the assurance of their prayers.

DATES OF FUTURE MEETINGS

On the recommendation of the Executive Committee, it was **agreed** to hold the next meeting of the Central Committee from 1 to 11 January, 1978, at the University of Kingston, Jamaica. It was further **agreed** that the meeting following that would be held from 14 to 22 August, 1980, probably in Geneva.

CLOSING ACTIONS

I. Expression of thanks

His Holiness Karekin, on behalf of the Central Committee, thanked all those who had contributed to the success of the meeting, including:

- accredited journalists and broadcasters, whose work was essential to the information of the public;
- Swissair, which helped with reception arrangements at the airport and provided notepads and city maps for participants and press;
- Fert Travel Office;
- the team of stewards, led by Miss Tamara Kunanayakam;
- the DSR cafeteria staff, under the leadership of Mr and Mrs Clément;
- Mrs Brash and her team of ladies, for organizing the programme for the visitors and helping with the Fellowship Meal and Agape;
- the hosts of many of the participants in the meeting;
- those responsible for worship, under the leadership of Dr Patelos, including Mrs Potter and the choir;
- all staff and co-opted staff, particularly the Language Service, both interpreters and translators under Mrs Evdokimoff and Miss Bonnewitz; the typing pool staff under Mrs Burton; the cyclostyle staff who produced all the documents; Mr Mosimann and his team of technicians; in the Administration Office, a very special word of thanks to Mrs Saunders who came out of retirement to help us with the preparations for Central Committee; also to Miss Kilchenmann, Miss Bischof, Mr Straathof and Mrs Morelli of the administration team; the receptionists, Mrs Feller and Miss Thomma; and the minute writers, Miss Burrows and Mrs Friedli.

His Holiness Karekin also expressed a warm word of thanks to the Moderator, who had had to leave the meeting earlier, to the General Secretary and his staff, and to all the participants for their work. Dr Potter spoke of the debt of gratitude to the Moderator and Vice-Moderators for their support of the staff.

During the meeting, there was also a presentation to Ms Frances Maeda on her retirement from the staff after 31 years of service with the WCC New York Office and the US Conference. Ms Maeda expressed her gratitude for the privilege of working for the ecumenical movement.

II. Closing worship

A covenant and eucharistic service, led by Dr Potter, was held in the chapel of the Ecumenical Centre. Dr Wedel gave the meditation and the benediction was pronounced by His Holiness Karekin.

Appendix I

PARTICIPANTS

PRESIDENTS

Honorary President: Rev. Dr W. A. Visser 't Hooft
Presidium: Dr T. B. Sumatupang
Most Rev. Olof Sundby
Dr Cynthia C. Wedel

OFFICERS OF THE CENTRAL COMMITTEE

Moderator: Most Rev. Edward W. Scott
Vice-Moderators: His Holiness Karekin II
Miss Jean Skuse
General Secretary: Rev. Dr Philip A. Potter

MEMBERS OF THE CENTRAL COMMITTEE

Most Rev. Shahe Ajamian, Armenian Apostolic Church
Rt Rev. John M. Allin, The Episcopal Church, USA
Bishop Ralph T. Alton, The United Methodist Church, USA
Mr Jan Anchimiuk, Autocephalic Orthodox Church in Poland
Mrs Joan M. Anderson, Presbyterian Church of New Zealand
Rt Rev. Antonie (Plamadeala), Romanian Orthodox Church
Rev. Dr André Appel, Evangelical Church of the Augsburg Confession of
Alsace and Lorraine
Mr Harry A. Ashmall, Church of Scotland
Prof. Dr Anwar M. Barkat, Church of Pakistan
Bishop Dr Tibor Barthá, Reformed Church in Hungary
Mr Bena-Silu, Church of Christ on Earth by the Prophet Simon Kimbangu
Rt Rev. Dr P. A. Berberian, Armenian Apostolic Church
Rev. Alexei Bichkov, Union of Evangelical Christian Baptists of USSR
Rev. Jacques Blanc, Protestant Church of Algeria
Rev. Prof. Vitaly Borovoy, Russian Orthodox Church
Rt Rev. Leslie Boseto, United Church in Papua, New Guinea and the Solomon
Islands
Rev. John P. Brown, Presbyterian Church of Australia
Rt Rev. J. L. Bryce, Church of the Province of New Zealand
Mr Alexy Buevsky, Russian Orthodox Church
Rev. Dr Robert Campbell, American Baptist Churches in the USA
His Eminence Metropolitan Chrysostomos (Konstantinidis), Ecumenical
Patriarchate of Constantinople
His Eminence Parthenios-Aris Coinidis, Metropolitan of Carthage, Greek

Orthodox Patriarchate of Alexandria
 Mrs Fernanda Comba, Waldensian Church, Italy
 Rev. Dr Paul A. Crow Jr, Christian Church (Disciples of Christ), USA
 Rev. Dr E. A. Dahunsi, Nigerian Baptist Convention
 Rev. Meirion Lloyd Davies, Presbyterian Church of Wales
 Mr John Doom, Evangelical Church of French Polynesia
 Rev. Canon E. P. M. Elliott, Church of Ireland
 Principal Olle Engström, Mission Covenant Church of Sweden
 Miss Ana B. Ferrari, Evangelical Methodist Church of Argentina
 Mr Ludwig Franke, Evangelical Lutheran Church in Thuringia
 Rev. Dr Hans Alfred Frei, Old Catholic Church of Switzerland
 Rev. John G. Gatu, Presbyterian Church of East Africa
 Mrs Daisy Gopal Ratnam, Church of South India
 Metropolitan Dr Paulos Mar Gregorios, Orthodox Syrian Church, Catholicate of the East
 Rev. Dr John S. Groenfeldt, Moravian Church in America (Northern Province)
 Prof. Dr Gerhard Grohs, Evangelical Church in Germany (United)
 Bishop Dr Hans Heinrich Harms, Evangelical Church in Germany (Lutheran)
 Metropolitan Ignatios Hazim, Greek Orthodox Patriarchate of Antioch and All the East
 Dr Heinz Joachim Held, Evangelical Church in Germany (Lutheran)
 Bishop Dr Johannes Wilhelm Hempel, Evangelical Church of Saxony
 Rev. Harry Henry, Protestant Methodist Church in Benin and Togo
 Rev. Dr Albert H. van den Heuvel, Netherlands Reformed Church
 Bishop Dr Friedrich Huebner, Evangelical Church in Germany (Lutheran)
 Rev. Albert Isteero, Evangelical Church, Synod of the Nile
 Dr Emil A. J. Jeevaratnam, Methodist Church, Sri Lanka
 Mrs Heather Johnston, Presbyterian Church in Canada
 Bishop Frederick D. Jordan, African Methodist Episcopal Church, USA
 His Eminence Juvenaly, Metropolitan of Krutitzky and Kolomna, Russian Orthodox Church
 Rev. Dr Won Yong Kang, Presbyterian Church in the Republic of Korea
 Rt Rev. Dr Josiah M. Kibira, Evangelical Lutheran Church in Tanzania
 Bishop Kirill (Gundyayev) of Vyborg, Russian Orthodox Church
 Bishop Chester A. Kirkendoll, Christian Methodist Episcopal Church, USA
 Bishop Albert Klein, Evangelical Church of the Augsburg Confession, Romania
 Prof. Dr Gerassimos Konidaris, Church of Greece
 Most Rev. Arthur Kratz, Episcopal Church of Brazil
 Mrs Julia Lädach, Swiss Protestant Church Federation
 Rev. Johannes Langhoff, Evangelical-Lutheran Church of Denmark
 Ms Cynthia Latuihamallo, Protestant Church in Indonesia
 Rev. Samuel Lehtonen, Evangelical Lutheran Church of Finland
 Rev. José M. Leite, Evangelical Presbyterian Church of Portugal

Rt Rev. Per Lønning, Church of Norway (Lutheran)
 Ms Janice Love, United Methodist Church, USA
 Miss Evelyn G. Mahlatsi, Church of the Province of South Africa
 Mr Renato Z. Malvar, Philippine Independent Church
 Rev. Dr Robert J. Marshall, Lutheran Church in America
 Bishop James K. Mathews, United Methodist Church, USA
 Miss Teli S. Rajeswari Matthew, Federation of Evangelical Lutheran Churches in India
 Archbishop Janis Matulis, Evangelical Lutheran Church of Latvia
 Mrs Jean Mayland, Church of England
 Rev. Dr J. Oscar McCloud, United Presbyterian Church in the USA
 Pastor Manoel de Mello, The Evangelical Pentecostal Church "Brazil for Christ"
 Prof. Jean Meyendorff, Orthodox Church in America
 Mrs Marie Momo Kingue, Evangelical Church of Cameroun
 Rev. Armenicus Munthe, Simalungun Protestant Christian Church
 His Eminence Nicolas (Corneanu), Metropolitan of Banat, Romanian Orthodox Church
 Prof. Dr Nikos A. Nissiotis, Church of Greece
 Rev. Francisco Norniella, Presbyterian Reformed Church in Cuba
 Pastor Lukombo-Kitete Ntontolo, Evangelical Church of Zaïre
 Dr Maurice S. Nyembezi, Methodist Church of South Africa
 Ms Mercy Amba Oduyoye, Methodist Church, Nigeria
 Rt Rev. Dr Henry Okullu, Church of the Province of Kenya
 Metropolitan Pankratij, Bulgarian Orthodox Church
 Metropolitan Paul (Menevichoglou) of Sweden, Ecumenical Patriarchate of Constantinople
 Rev. Margaret Barnes Peery, Presbyterian Church in the United States
 Miss Waltraut Peper, Federation of Evangelical Churches, GDR (United)
 Mr Albert J. Price, United Church of Christ, USA
 Prof. Warren A. Quanbeck, American Lutheran Church
 Deacon Radomir Rakic, Serbian Orthodox Church
 Rev. Dr Jacques Rossel, Swiss Protestant Church Federation
 Mrs Dorinda Y. Sampath, Presbyterian Church in Trinidad and Grenada
 His Grace Bishop Samuel, Coptic Orthodox Church
 Bishop Gurbachan Singh, Church of North India
 Rev. Prof. Josef Smolik, Evangelical Church of Czech Brethren
 Rt Rev. Neville W. de Souza, Church in the Province of the West Indies
 Dr Koson Srisang, Church of Christ in Thailand
 Rev. Dr Sutarno, Christian Churches of Java
 Mr Nikolay Teteryatnikov, Russian Orthodox Church
 Prof. Kyaw Than, Burma Baptist Convention
 Ms Barbara R. Thompson, United Methodist Church, USA
 Mr William P. Thompson, United Presbyterian Church in the USA
 Mr Habte Tsegaye, Ethiopian Orthodox Church

Mrs Marja van der Veen-Schenkeveld, Reformed Churches in the Netherlands
 Rev. Dr Marion de Velder, Reformed Church in America
 Rev. Dr Robert A. Wallace, United Church of Canada
 Miss Pauline M. Webb, Methodist Church, UK
 Commissioner Harry W. Williams, Salvation Army
 Rt Rev. Kenneth Woollcombe, Church of England
 Ms A. Jean Woolfolk, Christian Church (Disciples of Christ) USA
 Ms Margaret A. Youngquist, American Lutheran Church
 Mrs Jean Zaru, Friends United Meeting
 Prof. John D. Zizioulas, Ecumenical Patriarchate of Constantinople
 Mrs Hildegard Zumach, Evangelical Church in Germany (United)

SUBSTITUTES

The Rt Rev. J. Gilbert Baker, Anglican Church in China, includ- ing Hong Kong	for Rev. Alan Chor Choi Chan
Mr John H. Y. Briggs, Baptist Union of Great Britain and Ireland	for Rev. Dr David S. Russell
Rt Rev. Philipos Mar Chrysostom, Mar Thoma Church	for Dr M. M. Thomas
Dr Lothar Coenen, Evangelical Church in Germany (Reformed)	for Prof. Hans Helmut Esser
Rev. Dr Joseph H. Evans, United Church of Christ, USA	for Rev. Dr Robert V. Moss
Rev. Dr Robert W. Huston, The United Methodist Church, USA	for Dr Emerito P. Nacpil
Mrs Etsuko Kobayashi, United Church of Christ in Japan	for Mrs Michiko Okuda
Dr Paul F. McCleary, The United Methodist Church, USA	for Congressman John Brademas
Rev. William A. Norgren, The Episcopal Church, USA	for Rt Rev. John M. Allin (from 3 August)

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Rev. Choon Young Kim	Korean Methodist Church
Rev. Dr Hyung Tae Kim	Presbyterian Church of Korea

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Monsignor Charles Moeller	Roman Catholic Church (Secretariat for Promoting Christian Unity)

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Dr Emidio Campi	World Student Christian Federation
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Metropolitan Emilianos of Calabria	Ecumenical Patriarchate of Constantinople
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Mr Howard H. Kustermann	World Alliance of YMCAs
Dr Denton Lotz	Baptist World Alliance
Rev. John Lucal, SJ	SODEPAX
Bishop Makary (Svistoun) of Uman	Moscow Patriarchate
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Rev. Lucas Torres

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Christian Peace Conference

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SODEPAX

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All Africa Conference of Churches

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Ecumenical Council of Finland

Rev. Ireneu da Silva Cunha

Portuguese Council of Christian
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Council of Churches in Indonesia

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 Mr Ronald D. Wilson, QC
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 Ecumenical Council of Denmark
 South African Council of Churches
 Christian Council of Rhodesia
 Conference of European Churches
 Australian Council of Churches
 Christian Conference of Asia

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Rev. J. Tunea

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de la Suisse
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de la Suisse
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Mr Guerman Vetrov

Appendix II

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Mrs Joan Anderson
Mr Bena-Silu
Rev. Prof. Vitaly Borovoy
Rt Rev. Leslie Boseto
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Bishop Kirill
Most Rev. Arthur Kratz

Rt Rev. Per Lønning
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Mr Albert Price
Rev. Dr David Russell

Bishop Samuel
Rt Rev. Neville W. de Souza
Dr Koson Srisang

Mr Nikolay Teteryatnikov
Mr William P. Thompson
Miss Pauline M. Webb

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Rt Rev. Antonie
Mr Harry A. Ashmall
Mr John Brademas
Rev. John Brown
Rt Rev. J. L. Bryce
Rev. Meirion Lloyd Davies
Rev. Canon E. P. M. Elliott
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Dr Heinz Joachim Held
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Dr Joseph H. Jackson
Mrs Julia Lädach
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Rev. W. T. Lwanga-Mugerwa
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Deacon Radomir Rakic
Mrs Dorinda Sampath
Ms Barbara Thompson
Mr Habte Tsegaye
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Mrs Jean Zaru
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Metropolitan Parthenios-Aris
Coinidis
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Bishop Dr Friedrich Hübner
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Bishop Albert Klein
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Archbishop Janis Matulis
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Metropolitan Paul
Rev. Margaret B. Peery
Bishop Gurbachan Singh
Rev. Dr Sutarno
Rev. Dr Marion de Velder
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Ms A. Jean Woolfolk

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Rev. Dr Donald W. Anderson
Rev. Dr Margrethe B. J. Brown
Dr Thomas C. Campbell
Rev. David Chaplin
Dr O. E. Engelen
Rev. Hermann Herzog
Ms Monica Humble
Oberkirchenrat Dr H. Krüger
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Rev. Jacques Maury
Mgr. Charles Moeller

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Prof. K. A. Opoku
Rev. Dr Edmond Perret
Prof. Roger L. Shinn
Dr M. L. Sobhi
Rev. David W. A. Taylor
Rev. J. Tunea
Mr J. Wallis

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Mr Trond Bakkevig
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Rev. Pierre-Henri Molinghen
Rev. Prof. Ofelia Ortega
Prof. Dr Károly Pröhle
Rt Rev. Dinis Sengulane
Mr Wolde Selassie
Ms Teny Simonian
Dr Sylvia Talbot
Dr Michael P. Testa
Mrs Lorine Tevi
Rev. Jens J. Thomsen
Mr Aaron Tolen
Dr Károly Tóth
Dr Theo Tschuy
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Dr Jonas Jonson
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Rev. Dr Hyung Tae Kim
Mr Howard H. Kustermann
Dr Denton Lotz
Rev. Arthur L. Macarthur
Mrs Helen de Mestral

Mrs Judy Munroe
Miss J. Patricia Morrison
Mr Dale Ott
Mr Aaron Owoh
Mrs Viola Purvis
Rev. Heinrich Rusterholz
Mr Hans Schmocker
Rev. Lucas Torres
Mr Ronald D. Wilson

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Rev. Canon Burgess Carr
Rev. Dr Jean-Marc Chappuis
Metropolitan Emilianos of Calabria
Dr Ulrich Fick
Dr H. A. M. Fiolet
Dr Hans W. Florin
Rev. John Lucal

Bishop Makary of Uman
Rev. Dr Carl H. Mau
Mgr Basil Meeking
Mr Frank Northam
Oberkirchenrat Walter Pabst
Dr Claire Randall
Dr Gerta Scharffenorth
Rev. John F. Thorne
Mr Jan-Erik Wikström
Rev. Dr Glen Garfield Williams
Dr Yap Kim Hao

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(Moderator)
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Mr Harry A. Ashmall
Dr H. J. Held
Mr Renato Z. Malvar

Rev. Dr J. Oscar McCloud
Rev. Dr Jacques Rossel
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Miss Pauline M. Webb
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Mr John Doom
Rev. Dr Hans Alfred Frei
Ms Cynthia Latuihamallo

Ms Janice Love
Prof. Jean Meyendorff
Prof. Dr Nikos A. Nissiotis
Rev. Dr Marion de Velder
Miss Pauline M. Webb

Appendix III

THE CONFESSING COMMUNITY

A letter to the churches

“... having the eyes of your hearts enlightened that you may know what is the hope to which He has called you... (Eph. 1:18)

Sisters and brothers in Christ,

Greetings to you all in the name of the Lord Jesus Christ. We are your fellow Christians, sent by churches from many parts of the world to meet one another here as the Central Committee of the World Council of Churches. We belong to different races and cultures. We enjoy our God-given diversity, and yet we reflect the divisions which tear our world apart. We meet from different Christian traditions. We rejoice in this enrichment, and yet we feel the pain of belonging to divided churches. Sometimes we have to struggle hard to understand one another and to express our common calling. “The Confessing Community” has been our theme which we have explored in the light of Ephesians 1 : 15-23, in relation to the different situations in which we stand as Christians in the world today and to the many urgent issues we have had to face during our meeting.

We have been encouraged to hear of the faith of congregations of Christians in many parts of the world who confess Christ with their hearts and their mouths, in their words and their lives. Such witness is always costly. For some, even within this past year, it has led to martyrdom. Some are imprisoned for their confession; others are pushed aside. Some find themselves rejected by the societies they live in; others have to resist being seduced by them. Some make their witness in the arena of public controversy; others keep the faith steadfast where public witness is restricted.

Witnessing as a Christian community, we simply reflect the “good confession” made by the Lord Jesus Christ himself. (1 Tim. 6: 13.) He brings the hope of the Resurrection, bearing in his body the wounds of his suffering. He bears the sins of the world. He shares in the struggles of humanity. He calls his Church to witness to his victory over the “principalities and powers” and gives us strength to fight against all forces of evil. He alone is the Lord, beside whom there can be no other lords, and therefore He brings under judgement all other allegiances that lay claim to our lives.

The Holy Spirit gives light to our hearts and minds to see Jesus as the Risen Lord and to recognize in the frail shape of his Church on earth the divine glory of his body. As members of this body, we are nourished at the Lord’s Table,

and with the whole community of saints we join in a liturgy of thanksgiving and praise. In the darkest hour of despair we hear the Easter message, "The Lord is Risen". And we respond with heart and voice, "He is risen indeed!" We invite you to share your response as you sing songs of resurrection joy and give thanks to God for the gift of this Gospel.

Yet who are we to sing the song of triumph? As Christian communities, we celebrate victory, but we often seem to live in defeat. We worship a living Lord, but we do not always do what he tells us. We say we will follow him, but we are afraid to go where He leads us. We claim to be signs of the Kingdom, yet often we are mere replicas of the communities around us. We are called to share in Christ's work of transforming the world, but we conform uncritically to the patterns of our societies. We are sent to announce "good news to the poor", but we close our ears to what that means for ourselves. We declare "liberty for the oppressed", but we shrink from the price of solidarity with them. We claim our liberation in Christ, but we are trapped in the network of evil. Let us cry together:

Abba, Father, set us free.

We invite you to ask of one another some of the following questions relating to the place where you are:

How do we witness to Christ in our words, our deeds, our daily life and work?

How do we share our faith with others in our families, in our neighbourhood and throughout the world?

How is our confession of Christ contradicted within our Christian community?

What changes would it mean in the life of our congregations if we were a community fully confessing Christ?

How do we help each other to lay open our lives to Christ?

How do we help each other to respond as Christians to the dilemmas arising in our daily work?

How does our confession of Christ divide us from others? How does it unite us with others?

Where do we see women and men being denied the dignity that is their heritage, and what are we, as a confessing community, doing about it?

We pledge ourselves to pray for one another and to share Christ's ministry of holy intercession. Such intercession is not only a means of strengthening the community of confession but its very heart-beat. We invite your prayers:

— for those coming new into the confessing community, that the Spirit may yield his fruit in their lives;

- for those settled and complacent in their faith, that the Spirit may stir them awake to a new vision;
- for those who have left the Church feeling that it has nothing to offer them, that Christ may still reach them through the prayers, care and witness of his Church;
- for those who come to the Church trying to find their way, that they may be received by a truly confessing community which leads them to Christ;
- for those who suffer for the sake of the Gospel, that they may rejoice in hope and confidence that the Lord is at their side;
- for those who look for an easy discipleship, that they may learn to take up the cross and follow Christ;
- for those who are committed to true struggle for liberation and justice, peace and reconciliation, that they may be sustained by the solidarity of the confessing community;
- for those who are blind or indifferent to the needs of the world, that they may learn to see the needs of others through the eyes of Christ;
- for all communities that confess Christ, that they may express the unity of his body, repenting of all that hides him from the world;
- for all who confess Christ as Lord, that their words may truly describe their deeds, their deeds fully enact their love and their love faithfully reflect their Lord.

Lord God, we pray that you will open the eyes of our hearts to the vision of a world renewed by your Spirit, open our mouths to name the name of Jesus and open our lives to the converting power of Christ. Together, we celebrate him as the risen and victorious Lord. Help us to worship, to witness and to work in joyful anticipation of the final victory when Christ shall gather all things together in glory and claim the nations as his own. For Yours is the Kingdom and the Power and the Glory now and in all eternity. Amen.

Appendix IV

BY-LAWS FOR THE ECUMENICAL INSTITUTE, BOSSEY

Article I — Status

The Ecumenical Institute, Bossey (hereafter called “the Institute”), is a specialized unit of the World Council of Churches according to Article VI, 2, of the Rules of the World Council of Churches. It is located at the Château de Bossey, Céligny, Switzerland.

Article II — Aim

It shall be the aim of the Institute to contribute to the formation of future generations of ecumenical leadership, among both clergy and laity; to provide for ecumenical theological encounter in an inter-cultural and inter-confessional setting; and to build a community in which ecumenical experience and different kinds of spirituality are being shared and ecumenical understanding nurtured.

Article III — Functions

In pursuing its aim, the Institute shall:

1. Conduct a Graduate School of Ecumenical Studies as a period of graduate academic studies, worship, community life and work for students from various churches and countries;
2. Organize courses and consultations;
3. Cooperate with ecumenical partner institutions and centres in activities of ecumenical education and research;
4. Engage in extension work;
5. Sponsor an ecumenical centre for meetings and conferences.

Article IV — Organization

1. The Institute shall have a programme and a guest section both serving the basic aim as stated above.
2. The programme section comprises all programme activities which are sponsored or co-sponsored by the Institute, including in particular the annual Graduate School and the various courses and consultations.
3. The guest section comprises all activities related to the management of the Institute as a meeting centre.

Article V — Board

1. The activities of the Institute shall be governed by a Board composed of up to 15 members; one of these should be delegated by the University of Geneva (see Article VIII, 2). Members of the Board are appointed by the Central Committee of the World Council of Churches for a specified period.
2. The Board shall include persons with experience in academic teaching, ecumenical education, lay training and administration.
3. The Moderator shall be appointed by the Central Committee of the World Council of Churches. The Board itself shall elect a Vice-Moderator.
4. The Board shall carry the responsibility for all affairs of the Institute within the framework of the Constitution and Rules of the World Council of Churches. In particular, the Board shall:
 - a) determine the annual programme of the Institute including the theme and structure of the Graduate School and subjects for its courses and consultations;
 - b) receive the annual report of the Director;
 - c) formulate the business policy for the management of the Institute as a meeting centre and supervise its implementation;
 - d) adopt the annual budget of the Institute for final approval by the Central Committee of the WCC and allocate available funds;
 - e) receive the audited annual statement of accounts;
 - f) issue staff regulations, supplementing or amending certain parts of general staff rules and regulations of the WCC, setting out the conditions for the employment of staff.
5. The Board shall normally meet every year. Meetings of the Board shall be called by the Moderator. A special meeting may be called if it is requested by at least 6 members or by the Executive Committee of the WCC for specified reasons. For administrative, personnel, financial, legal and urgent matters, the Board may appoint an executive group of 5 members including the Moderator and the delegate of the University of Geneva as ex-officio members. Its decisions are subject to approval by the Board. The Board may also from time to time appoint sub-committees for specifically stated purposes.
6. The Board shall submit a report at each meeting of the Central Committee of the World Council of Churches.

Article VI — Director and Associate Director

1. The Director shall carry the overall responsibility for the Institute. He is responsible to the Board. In particular, he is in charge of the programme section of the Institute.

2. The Associate Director shall carry responsibility for the financial and administrative operations of the Institute. He is responsible to the Director and through him to the Board. In particular, he is in charge of the guest section within the framework of the business policy laid down by the Board.
3. Under the authority of the Board, the Director, in consultation with the Associate Director, shall be competent to effect all transactions including staff employment (see Article VII below) necessary for the efficient working of the Institute.

Article VII — Staff appointments

1. The Director is appointed only by the Central Committee of the WCC on recommendation by the Board.
2. The Associate Director, the members of the teaching staff, the librarian and the interpreters are appointed by the Central or Executive Committees of the WCC on recommendation by the Board.

Article VIII — Partners

1. In pursuing its aim and functions, the Institute may enter into agreements of partnership with academic institutions, ecumenical bodies and conference or educational centres. The Institute is represented in such agreements through the Board unless otherwise determined.
2. The Institute is related to the University of Geneva by a special agreement.

Article IX — Finances

1. The annual budget and the financial report shall be prepared by the Associate Director and presented to the Board at its annual meeting.
2. There shall be an endowment fund of the Institute to be administered by the Board within the framework of the general financial rules of the World Council of Churches.
3. The financial needs of the Institute shall be covered by an annual contribution from general undesignated income of the World Council of Churches to be determined by the Central Committee, by the self-generated income through the guest section, by designated contributions in the form of scholarships, donations, and the interest from the endowment fund.

Article X — Amendments

These by-laws can be amended at any meeting of the Central Committee upon recommendation by the Board of the Institute. Any proposed amendment must be circulated to members of the Board at least one calendar month prior to the meeting at which it is to be considered.

Appendix V

RESPONSIBILITIES OF THE GENERAL SECRETARY, THE THREE DEPUTY GENERAL SECRETARIES AND THE ASSISTANT GENERAL SECRETARY FOR FINANCE AND ADMINISTRATION

A. General Secretary

1. Chief executive officer of the World Council with responsibility for general coordination of programmes and finance;
2. Head of staff;
3. Secretary of the Assembly, Central Committee and of its Executive Committee; and responsible for overall implementation of their policies and decisions;
4. Speaks for the Council on various issues (see Rule IX, 5, (iii));
5. General correspondence with member churches;
6. Relations with non-member churches, including Roman Catholic Church/WCC Joint Working Group;
7. Representation to and general interpretation of the World Council of Churches to churches and councils of churches (including visits); to governmental, inter-governmental and non-governmental organizations; and to the general public;
8. Other responsibilities:
 - a) Personnel matters regarding appointment and care of staff;
 - b) Moderator of Staff Executive Group;
 - c) Relations with staff re carrying out of programmes set by Central Committee;
 - d) Special relations with Communications Department;
 - e) Relations with New York Office;
 - f) Contacts and meetings with fellow Officers;

(See also Minutes of Addis Ababa meeting, January 1971, pp. 155-157).

B. Deputy General Secretaries

- I. 1. General responsibilities:
 - a) Relations with World Confessional Families;
 - b) Concerns of United Churches;

- c) Relations with Conservative Evangelicals;
- d) Relations with inter-religious bodies;
- e) Regional responsibilities;
- f) Any other duties assigned by the General Secretary.

2. Staff Moderator of Unit I.

II. 1. General responsibilities:

- a) liaison with CCIA re appropriate intergovernmental and non-governmental organizations;
- b) regional responsibilities;
- c) any other duties assigned by the General Secretary.

2. Staff Moderator of Unit II, including responsibility for Unit II programmes.

III. 1. General responsibilities:

- a) relations with world ecumenical bodies (YMCA, YWCA, WSCF, UBS);
- b) Moderator of Staff Coordinating Group on Communication;
- c) Moderator of Coordinating Group on Staff Travel;
- d) regional responsibilities;
- e) any other duties assigned by the General Secretary.

2. Staff Moderator of Unit III, and liaison with the Ecumenical Institute, Bossey.

C. Assistant General Secretary for Finance and Administration

- 1. Responsibility for formulating financial policy, in cooperation with the Staff Group on Budget and Finance, of which he is convenor;
- 2. Supervisor of the:
 - a) Comptroller and through him, the Finance Department;
 - b) Director of Budget Development and with him cooperates in communication with churches on financial support;
 - c) Head of Central Services;
- 3. Secretary of Advisory Group on Investments;
- 4. Responsibility for investments and responsible for computer operations;
- 5. Responsible for relationships with Provident and Retirement Funds Boards;

6. Responsibility for proper functioning of rules and regulations and convenor of Classification Board;
7. Secretary of Finance Committee of the Executive and Central Committees;
8. General responsibility for in-house administration;
9. Any other duties assigned by the General Secretary.

Appendix VI

STATEMENT OF WCC POLICY REGARDING STAFF APPOINTMENTS AND REAPPOINTMENTS (Grades 6–10)

I. Appointment of Staff

1. *Job description*

Appointments are made on the basis of a written job description together with a list of qualifications required. The job description is prepared by the Personnel Officer of the WCC on the request of and in consultation with the appropriate authorities on sub-unit and unit level and submitted to the General Secretary for final approval. In cases where a staff position becomes vacant, the former job description should be reviewed and up-dated where necessary.

2. *Recruitment*

The recruitment process starts with the official communication of the vacancy or creation of a new position to members of the Central Committee. This communication includes the job description and list of required qualifications; it indicates the period, normally of three months, during which recommendations are invited. Enquiries for suitable candidates are also made with member churches in the area from where a candidate is sought, church agencies, ecumenical bodies and other working partners in the field, members of the respective commissions and working groups, as well as staff inside and outside the WCC. Where appropriate, advertisements are placed through the Personnel Office in church papers, particularly in the respective area.

3. *Handling of recommendations and criteria for selection*

Recommendations received from members of Central Committee and other interested partners will serve to establish a list of candidates. In case of direct applications or responses to advertisements, candidates are asked to supply information, references, and fill out a personnel questionnaire. The selection of priority candidates will be guided by the following criteria:

- Christian and ecumenical commitment;
- competence for the job;
- regional and confessional balance of the staff;
- special attention to be given to women;
- consideration for the representation of young persons on the staff.

No recommendation will go forward to the Central or Executive Committee without having been considered at the level of the commission or working group and by the General Secretary. Where appropriate, the respective member churches are consulted before a definite recommendation is made.

II. Reappointment of Staff

1. *Terms of appointment*

Rule VIII, 5 of the WCC states:

“The normal terms of appointment for the General Secretary and for a Deputy General Secretary shall be five years and for a Director of a programme unit, of a specialized unit, or of a department, three years. Unless some other period is stated in the resolution making the appointment, the term of office of other members of the staff of the World Council shall be three years from the date of the appointment. All appointments made for a term exceeding one year shall be reviewed one year before expiring.”

The normal period of service on the staff of the WCC is six years, the maximum period nine years starting from the date of the first appointment to the staff.

2. *Performance appraisal and review of appointments*

The Staff Regulations of the WCC state that: “The performance of staff shall be evaluated periodically according to a formalized appraisal system” (cf. Regulation II, 2.05). The administration of this system is coordinated by the Personnel Officer. An appraisal takes place annually according to the time of entry into the service of the WCC. Depending on the agreed terms of appointment, a substantial review should take place before a recommendation is made for a second or third term of service. This review should include the sub-unit commission or working group and should allow for communication between the head of the sub-unit, the unit, and the General Secretary.

3. *Reappointment beyond the maximum period of service*

In exceptional cases and in the interests of the WCC as a whole, the General Secretary can recommend reappointment of a member of the staff beyond the maximum period of service. Any such recommendation shall be supported by the results of a full review process and can be acted upon only by the Central Committee.

4. *Reappointment of staff with service functions*

Staff members whose job description clearly characterizes their task as involving technical or service functions are not subject to the nine-year rule of maximum service. However, such technical staff as are involved in programme or policy decisions are considered like programme staff.

Appendix VII

OPERATIONS OF THE PROGRAMME ON THEOLOGICAL EDUCATION

A. Focus : Ministerial Formation

1. For the renewal of theological education, the Commission proposes a programme which focuses attention on ministerial formation.

2. We believe that ministry belongs to the whole people of God but intend the Programme on Theological Education (PTE) focus to be the formation of those ministers, lay or ordained, who help to equip the people of God for their mission and witness.

In defining the PTE focus as ministerial formation, we are aware that there are three inter-related areas encompassed by theological education, all equally germane to our concern:

- a) growth in the knowledge of Christian faith and in the ability to express it in languages and stances which are meaningful and responsible to the human condition in a concrete historical setting;
- b) the training of practitioners of Christian ministry for contemporary life situations, in regard to their intellectual resourcefulness, awareness of and sensitivity to real human problems, the assimilation of appropriate skills, enrichment in exemplary spirituality, and commitment to congregations and people;
- c) the heightening of the theological awareness of Christian congregations for mature discipleship and effective witness in their place and circumstances.

3. The Commission proposes to relate to those institutions, experiments, pioneering individuals and church bodies which are engaged in and concerned with the task of "enabling the enablers". This includes also programmes which may not yet have received official recognition.

B. Principles of Operation

The Commission proposes certain principles of operation which will include:

- 1. A six continent approach, which recognizes that each area of the world is both a contributor and a receiver in this common task.
- 2. A policy of flexible regionalization which seeks partnership with the regions and cultural authenticity. The partners implied in regionalization could be functionally articulated in "regional bodies" constituted of representatives of various concerns germane to theological education in that particular region.

3. The search for fresh and genuine catholicity which frees theological education from:

- a) confessional isolationism;
- b) class, race, gender, and age domination;
- c) cultural imprisonment;
- d) a one-sided approach to the dialectics of the secular and the sacred, the traditional and the contemporary, the universal and the particular;

and which leads towards ecumenical maturity expressed through meaningful relationships with local congregations and people.

C. Programmes and Relations

The PTE will relate to centres of ministerial formation through the following programmes:

1. Promoting consultations within and among regions to:
 - a) discuss the realities, problems and potentialities of theological education in the region;
 - b) test, in light of these, PTE's evolving principles and programmes;
 - c) explore patterns of "regionalization" and partnership;
 - d) devise possible programmes for common action;
 - e) initiate some sort of cross-regional interaction.
2. Cooperating where appropriate with other WCC programmes, especially those engaged in education.
3. Responding to requests for support, financial and otherwise (funds to be raised according to the policies of the WCC, will be used mainly in countries of the Third World) in the following suggested areas of need:
 - a) centres of theological creativity, where original, seminal and contextual reflection and writing are likely to happen;
 - b) associations and regional bodies on theological education;
 - c) the continuing search for new patterns of theological learning and ministerial formation suitable to the cultural, social and economic milieu;
 - d) the training of national teaching personnel;
 - e) intra and inter-regional exchange of students and teachers.
4. Encouraging and sharing in evolution of theological education programmes. (PTE Committee recommends that a survey on theological education in Orthodoxy be conducted in collaboration with Orthodox theological educators.)

5. Publications.
6. Documentation and information about programmes and resource persons.
7. Facilitating the exchange of teachers and students.
8. Encouraging its own staff not only to facilitate the above but also to act as consultants and enablers.

D. Exploration and Design

1. The Commission proposes an initial period of exploration and design during which it will test the focus, principles of operation, and programmes and relations as outlined above. The assessment of the findings will provide the basis for new proposals for the ongoing activities of the PTE.
2. At its meeting (July 1978, in Europe) the Commission will:
 - a) evaluate the work of the PTE and plan its next stages;
 - b) include a consultation relevant to theological education in the European context;
 - c) prepare a report to the Central Committee in the form of a communication to the churches about theological education.
3. The PTE sees itself as one force for renewing theological education. Undergirding of this programme will necessitate ecumenical sharing of resources, financial and otherwise, and mutual education of all concerned for this vital dimension of Christian witness.

Appendix VIII

PROGRAMME UNIT ON FAITH AND WITNESS By-laws

Article I — Preamble

In accordance with Rule VI, 1 of the Rules of the World Council of Churches, there shall be a programme on Faith and Witness. It consists of the following sub-units:

1. Faith and Order;
2. World Mission and Evangelism;
3. Dialogue with People of Living Faiths and Ideologies;
4. Church and Society;
5. Theological Education.

Article II — Aim

The Programme Unit on Faith and Witness shall carry out programmes and activities required for the fulfilment of the aims and purposes of the World Council of Churches as laid down in its constitution, and especially:

- a) seek God's will for the unity of the Church;
- b) assist the churches to explore the content and meaning of the Gospel for their faith and mission;
- c) encourage dialogue with people of other faiths and ideologies;
- d) enquire into the bearing of the Christian belief on the spiritual and ethical issues posed for society by science and technology;
- e) to cooperate with the churches in their endeavours in the renewal of theological education and ministerial formation.

Article III — Committee of the Programme Unit

1. There shall be a Committee of the Programme Unit appointed by the Central Committee.
2. The Committee shall:
 - a) take responsibility under the authority of the Central Committee for the review and direction of the overall policy of the Unit;
 - b) advise the Central Committee on what should be the central thrusts of the Council's work in the fields of Church and Society, Dialogue, Faith and Order, Theological Education, Mission and Evangelism, and make recommendations on matters specifically referred to it by the Central Committee;

- c) receive and evaluate reports from the sub-units and coordinate their programmes;
 - d) make recommendations to the Central Committee on budget proposals and staff requirements arising from the sub-units.
3. The Committee shall be composed of 32 persons who are members of the Central Committee, and of three persons named by each of the Commissions or Working Groups within the Programme Unit to be representative of their concerns and interests.
 4. The Committee shall have a Moderator and one or more Vice-Moderators to be appointed by the Central Committee from among its members.
 5. The Moderator, and one or more Vice-Moderators and the Staff Moderator of the Programme Unit shall be the Officers.
 6. The Committee will normally meet at the time and place of meeting of the Central Committee.
 7. The Committee may, if necessary, appoint a small representative Executive Group to advise the Officers, prepare for, and act on urgent matters between meetings of the Committee.

Article IV — Sub-units

1. Sub-unit on Faith and Order

The Commission on Faith and Order has its own by-laws approved by the Central Committee and Assembly of the WCC. These by-laws contain aim, functions, and procedures for the appointment of staff and committees. They shall be regarded as determinative for this sub-unit.

2. Sub-unit on World Mission and Evangelism

The Commission on World Mission and Evangelism has its own constitution approved by the Central Committee and Assembly of the WCC. This constitution contains aim, functions, and procedures for the appointment of staff and committees. They shall be regarded as determinative for this sub-unit.

3. Sub-unit on Dialogue with People of Living Faiths and Ideologies

- a) The purpose of the Sub-unit shall be to promote dialogue with people of living faiths and secular ideologies, to encourage theological reflection on the issues that arise, and to help the churches to discern the implications of dialogue for their life and for the understanding and communication of the Gospel in different situations.
- b) The Sub-unit on Dialogue with People of Living Faiths and Ideologies shall have a Working Group of up to 25 persons appointed by the Central Committee. It shall have a Moderator and one or more Vice-Moderators named by the Central Committee.

4. *Sub-unit on Church and Society*

- a) The purpose of the Sub-unit shall be to promote inter-disciplinary reflection and action by groups of theologians, philosophers, scientists and others concerned with the common responsibility of churches and individual Christians in modern society, and with the challenge to faith and human existence arising in modern social and physical sciences, in philosophy and ideology; and to advise the churches on the social, ethical and theological implications of such reflection-action programmes.
- b) The Sub-unit on Church and Society shall have a Working Group of up to 25 persons appointed by the Central Committee. It shall have a Moderator and one or more Vice-Moderators named by the Central Committee.

5. *Sub-unit on Theological Education*

- a) The purpose of the Sub-unit shall be to relate with and support the churches' efforts to develop creative theological education and adequate ministerial formation in the fulfilment of their mission. In carrying out this responsibility, the Sub-unit shall pay attention to (i) the influence of context and culture in theology and ministerial training and practice; (ii) the need to liberate theological education and ministerial formation and practices from bondages which hamper faithfulness in their life and witness; and (iii) cross-cultural discussion of key aspects of theological education.
- b) The Sub-unit on Theological Education shall have a Commission of up to 20 persons appointed by the Central Committee. It shall have a Moderator and one or more Vice-Moderators named by the Central Committee.

6. *Working Groups/Commissions*

- a) will normally meet twice within a period of three years unless otherwise determined;
- b) shall review and consider policy and programmes within their area of concern and shall report and make recommendations to the Committee of the Programme Unit, and through it to the Central Committee.

Article V — Staff of the Programme Unit

- 1. The staff of the sub-units and any agencies related to them, as well as any staff serving the Programme Unit as a whole, shall collectively comprise the staff of the Programme Unit. They will conduct their activities in a collegial way.

2. A Staff Moderator shall be appointed by the General Secretary for a specified period of time. In collegial cooperation with the staff of the sub-units, he/she shall take responsibility for:

- a) coordinating the programmes of the sub-units and giving direction to any common programmes of the Programme Unit as a whole;
- b) arranging meetings of the Committee of the Programme Unit, reporting to it on behalf of the staff and following up its decisions on overall policy;
- c) convening meetings of the staff of the Programme Unit as needed to ensure cooperation among the sub-units and to plan common programmes;
- d) representing the staff of the Programme Unit in Committees or meetings where such representation is necessary.

3. There shall be a Finance Officer of the Programme Unit with the responsibility of coordinating the financial operations of the Programme Unit as a whole.

4. There may be staff administratively related to the Unit as a whole and designated to carry out such common programmes as the Committee of the Programme Unit may determine.

5. The staff of the Programme Unit are appointed by the Central Committee in consultation with the sub-units according to the procedures obtaining in each of the sub-units.

Article VI — Amendments

The Committee of the Programme Unit may make proposals for change in these by-laws to the Central Committee. The Committee of the Programme Unit may consider a suggestion for an amendment to these by-laws provided that written notice of the proposed change has been given to the Committee not less than one calendar month before the meeting at which it is to be considered.

Appendix IX

TERMS OF REFERENCE

ADVISORY GROUP ON HUMAN RIGHTS

Adopted by the Commission of the Churches
on International Affairs at its XXXII Meeting
April 1977

1. *Sponsorship*

- 1.1 The Advisory Group on Human Rights is established within the Commission of the Churches on International Affairs (CCIA) of the World Council of Churches, in accordance with the Recommendations on Human Rights adopted by the WCC Central Committee (Geneva, August 1976), "to deal with the global concerns of the WCC in this field".¹
- 1.2 The Advisory Group shall report annually to the Commission of CCIA.² On its advice and recommendation, the CCIA may:
 - a) take actions directly in accordance with its by-laws; and/or
 - b) make recommendations to the General Secretary for actions which lie within the competence of that office or which are appropriate for other WCC sub-units; and/or
 - c) make recommendations to the WCC Central Committee, its Executive Committee, or to the WCC Officers for appropriate action;
 - d) make recommendations to churches and national and regional ecumenical bodies.
- 1.3 The CCIA shall include regular information on the work of the Advisory Group in its reports to the Central Committee, and through appropriate channels inform the member churches of its activities.

2. *Terms of Reference*

- 2.1 The Advisory Group is established out of the "conviction that God wills a society in which all can exercise full human rights. All human beings are created in God's image, equal, infinitely precious in God's sight and

¹ "Report of the General Secretary on Religious Liberty and Human Rights", *Minutes of the Twenty-Ninth Meeting of the WCC Central Committee, August 1976*, p. 13, para. 6.a.i).

² Cf. *ibid.*, p. 14, para. 6.a.iii).

ours. Jesus Christ has bound us to one another by his life, death and resurrection, so that what concerns one of us concerns us all".³

- 2.2 The work of the Advisory Group shall be carried out within the framework established in the report and the recommendations on human rights of Section 5 of the Fifth Assembly. It should take into account the report submitted by CCIA to the Fifth Assembly from the consultation on "Human Rights and Christian Responsibility" (St Pölten).
- 2.3 The Advisory Group should be guided by the spirit of ecumenical solidarity about which the St Pölten report speaks, and should seek to promote the engagement of the churches in the implementation of human rights in their own societies, and when needed, through CCIA, to help mobilize support of the ecumenical community for these efforts. This concept of ecumenical solidarity also involves mutual challenges among the churches based on their loving concern for and deep commitment to one another. In discussing particular situations, the Advisory Group should always take into account the different confessional, historical and social conditions of the various regions and countries as well as the ecclesiological background and the concrete circumstances in which the churches there live and witness.⁴

3. *Functions*

- 3.1 In accordance with the resolution of the Central Committee, the Advisory Group on Human Rights should:
 - a) act as a stimulus and means of sharing ideas and experience among the churches and to "help strengthen church leaders and Christians to perform the difficult tasks which face them, and to execute conscientiously their prophetic role in the face of the abuses of power and inhuman practices in their churches, communities and national societies";⁵
 - b) bring groups together for intensive ecumenical work in this field;
 - c) study the provisions found in or the measures taken under state legislation where human rights are ignored or violated;
 - d) provide a means for examining and evaluating "problems and serious cases of violation of human rights which are brought to the attention of the WCC", make recommendations on how they should be handled and, where a member church is involved, ensure that it be consulted.⁶

³ *Breaking Barriers, Nairobi 1975*: the official report of the Fifth Assembly of the WCC, 23 November - 10 December 1975, p. 102, para. 11. David M. Paton (Ed.). London: SPCK; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976.

⁴ *Minutes of the WCC Central Committee, August 1976, op. cit.*, p. 14, para. 6.c.ii).

⁵ *Breaking Barriers, Nairobi 1975, op. cit.*, p. 117, para. 82.3.

⁶ Cf. *Montreux Colloquium Memorandum*, 1976, para. 23.c.(2).

- 3.2 In the light of this mandate the Advisory Group should be a place for the churches to share ideas, experiences and concerns arising out of their concrete involvements, and to learn from and stimulate one another to study and act upon the report and recommendations of Section 5 of the Fifth Assembly, and the report of the St Pölten consultation. Through this exchange it is hoped that the churches can be helped to develop more effective national and regional programmes, and to intensify global ecumenical solidarity for the implementation of human rights.
- 3.3 Based on the experiences shared among the regions, the Advisory Group may recommend to CCIA:
- a) areas for further intensive work to remove root causes of violations, to further develop ecumenical guidelines on human rights, and to promote greater ecumenical understanding and cooperation for the implementation of human rights;
 - b) procedures for dealing with problems of serious cases of violation of human rights which are brought to the attention of the WCC;
 - c) areas where further reflection is required on the theological rationale of Christian concern for the implementation of human rights and on the concrete involvements of the churches.

4. *Meetings*

The Advisory Group on Human Rights should meet at least once per year,⁷ preferably prior to the meeting of the CCIA Commission. Travel costs of members of the group shall be covered out of the CCIA Human Rights Programme Budget, but member churches and ecumenical bodies should be encouraged to contribute all or part of the expenses of participants from their region.

5. *Membership*

- 5.1 The Advisory Group on Human Rights shall be “composed of 2-3 persons per region, selected by CCIA in consultation with the General Secretary, the member churches and the appropriate regional or national ecumenical bodies”.⁸

⁷ Cf. *Minutes of the WCC Central Committee, August 1976, op. cit.*, p. 14, para. 6.a.iii).

⁸ *Ibid.*, para. 6.a.ii).

5.2 Membership shall be according to the following system of quotas:

Africa	4	Middle East	2
Asia	4	Pacific	1
Australasia	1	North America	2
Caribbean	2	Western Europe	3
Latin America	3	Eastern Europe	3

5.3 In appointing persons to the Advisory Group, CCIA should seek to ensure the application of the principles contained in the CCIA by-laws regarding balance of categories of persons.

5.4 The term of members in the Advisory Group will end with the current term of the members of the CCIA Commission.

5.5 Members of the Advisory Group unable to attend a meeting may designate proxies according to the procedures established for CCIA Commissioners in the by-laws.

5.6 The Advisory Group shall elect its Moderator.

The Commission further *decided*:

1. That the Moderator of the CCIA should be an ex-officio member of the Advisory Group on Human Rights;
2. That the Moderator of the Advisory Group on Human Rights should be invited to the meetings of the CCIA Commission;
3. That the Officers of the CCIA be authorized to appoint the members of the Advisory Group after the consultation required by the August 1976 Central Committee resolution.

Appendix X

PROPOSED PROGRAMME ON TRANSNATIONAL CORPORATIONS

Introduction

1. The Fifth Assembly in Nairobi called the attention of member churches to the increasing and controversial role played by transnational corporations (TNCs) in today's world. It urged the WCC to study this issue in full consultation with member churches, the United Nations and its related agencies, people involved in TNCs, trade unions, youth, women and all concerned groups.
2. The Central Committee in 1976 instructed Unit II to prepare a proposed study/action programme on TNCs for submission to its meeting in 1977. In doing so, the Central Committee decided that the programme should be the responsibility of Unit II, lodged in CCPD and in cooperation with Church and Society and UIM in Unit I.
3. A Staff Task Force was formed, composed of staff members of PCR, CCPD, CICARWS, CMC, CCIA, Church and Society, UIM, Renewal and Congregational Life and the General Secretariat.
4. The Staff Task Force has benefitted from discussions on three special occasions:
 - a) the meeting of the Executive Group of the Programme Unit on Justice and Service, Geneva, December 1976;
 - b) the meeting of the Executive Committee of WCC, Geneva, February 1977;
 - c) the joint meetings of the sub-units of the Programme Unit on Justice and Service, Egham, England, April 1977.

At these meetings the programme under way was reported and revised and orientation given.

5. Two consultations have taken place in the process of elaborating the proposed programme which is submitted to the Central Committee. The first, in January 1977 in Cartigny, near Geneva, gathered church-related groups and church representatives already involved in a variety of programmes related to TNCs. The second, which took place in June 1977 in Geneva, was more complex, with a large variety of participants (theologians, social ethicists, church administrators, representatives of TNCs, trade unionists, action group representatives and experts). This consultation prepared a report and a proposed programme which was distributed to all members of the Unit II Committee as Document No. 9. What follows is the outline of the programme proposed by the June consultation and amended by the Unit II Committee.

The Programme

A. WCC's programme can be meaningful only if it is integrated with and serves to communicate and catalyze local, national and regional action.

The action programme in respect of TNCs must be seen as WCC-wide. It cannot be seen as the exclusive responsibility of any one unit or sub-unit nor as supplanting their ongoing action, but as complementing and adding to as well as building on and supporting the coordination of existing efforts.

B. Reflection and action are inextricably linked. The excluded, oppressed and exploited cannot wait. Reflection, if not paralleled by present action, is not true solidarity with their needs. Thus, realism and credibility require action now. In this context, major issues of global concern such as the New International Economic Order, the release of South America from neo-colonialism and the liberation of Southern Africa are important. They provide foci around which to organize education by and of the churches and solidarity among churches, Christian action groups and others committed to change, and they illustrate the interaction between TNCs and other systemic elements, including repressive states, local predatory elites and racism.

C. In the quest for justice in history the basic organizing principle is struggle. Its aim is the transformation of society. Transforming society is a process in which long-term strategy must interact with and be served by short-term tactics and struggle against abuses. These short-term tactics are often built on alliances with those (like us) of imperfect perceptions and concerns. However, entrenched power cannot be defeated or transcended except by a new counterpower, based on solidarity.

D. A major role of WCC is to facilitate and support communication regionally and globally by putting churches and action groups in touch among themselves.

The following aspects deserve serious consideration:

1. The elements of paternalism still present in action group programmes are rarely informed by the perceptions of the excluded, exploited and oppressed; the WCC must avoid such paternalism and assist these churches and other groups to recognize and to eliminate it;
2. Often, groups in industrialized countries unwittingly abuse the time and energies of the Third World action groups through excessive and uncoordinated visits; also, the flow of visitors has been primarily from the industrialized countries to the Third World, and that of information in the other direction;
3. Groups from industrialized nations must be assisted to understand that they are part of the TNC system; this system oppresses, excludes and exploits in the industrialized nations as well as in the Third World; solidarity in struggle must take place at home as well as abroad.

E. Action is located within specific contexts, of history, time and place, and is effective according to people's potential, and their level of consciousness. It is imperative to listen to the experience of the victims as a basis from which to build a programme. However, action must lead to reflection and to the interaction of experience needed for broader and deeper further stages of action. WCC should seek to provide, and to encourage and assist regional Christian councils in providing channels and fora aimed at producing more understanding of causative economic structures, with the goal or organizing for action. An integral part of such reflection and action is the building up of a more genuinely global theology of liberating change (not defence of order), centred on the challenging of the present secular order and therefore in conflict with it, rather than domesticating Christians and churches into that order.

F. WCC's programme should include:

1. Raising consciousness, including theological, economic and political awareness that leads to action. Consciousness raising has multiple dimensions, among them: deepening church and individual Christian awareness that political economic issues are of integral concern to them as churches and as Christians; building perceptions of churches, Christian action groups and other bodies committed to liberation that they share common concerns logically requiring joint action; continued dialogue with and challenge to Christians who are in leadership positions in TNCs;
2. Aiding in channelling resources in response to requests for support of action consistent with the broad strategic guidelines outlined above;
3. Facilitating the flow of information and human communication regarding TNCs;
4. Strengthening communications systems outside the domination of the present TNC-based, global, news and information systems.

G. The following types of supportive, initiatory, or catalytic action are stated as examples:

1. Support for organizing efforts of workers, unions, peasants, youth, women, slum dwellers, business people and other groups, by means of dissemination of information, including statements to relevant power bodies (e.g. United Nations, TNCs, governments), support of legal reform and protest movements);
2. Use of public hearings to mobilize potential supporters, raise public consciousness, build up countervailing power;
3. Response to requests from groups to strengthen their programmes of mobilization and information (e.g. furnishing material support as the PCR has done in its relation with liberation movements and the CMC has done with groups opposing drug and baby formula abuses);

4. Promotion of responsible use of invested church funds by means which might include shareholder resolutions, pressure on corporate managers or the decision to withdraw or alter patterns of investment;
5. Provision for exchange of experience as a means to inform and strengthen churches and other groups and national and international action; of particular importance is the exchange of experiences by women affected by TNCs in the context of both industrialized countries and the Third World;
6. Assistance to churches in developing programmes of consciousness raising for their members, leading to a greater breadth of Christian concern with the impact of TNCs and the nature of the TNC system;
7. Initiation of action in respect of issues perceived as critical but unlikely to result in locally-based programmes without catalytic work by the WCC.

H. To implement and articulate the ongoing programme over an initial period of five years, we recommend that:

1. The Staff Task Force continue and be expanded to include the Communication Department and the sub-units on Women and Youth, thereby providing a coordinating focus; the Task Force should seek guidance from a small Advisory Group composed primarily of persons who are excluded, oppressed, exploited and, secondarily, of those who have demonstrated their solidarity with them; this Advisory Group is perceived as a group of persons capable of helping to deepen, develop and provide expertise on the struggle for justice;
2. Budgetary support for new programme elements be supplied by CCPD;
3. Member churches of the WCC be asked to express their concern and commitment through adequate means.

Appendix XI

PROGRAMME UNIT ON JUSTICE AND SERVICE

By-laws

Article I

In accordance with Rule VI, 1 of the Rules of the World Council of Churches, there shall be a Programme Unit on Justice and Service. It consists of the following sub-units:

1. Commission of the Churches on International Affairs;
2. Commission on the Churches' Participation in Development;
3. Commission on Inter-Church Aid, Refugee and World Service;
4. Christian Medical Commission;
5. Commission on Programme to Combat Racism.

Article II — Aim

The aim of the Programme Unit on Justice and Service is to assist churches in combating poverty, injustice and oppression and to facilitate ecumenical cooperation in service to human need and in promoting freedom, justice, peace, human dignity and world community.

Article III — Committee of the Programme Unit

1. There shall be a Committee of the Programme Unit appointed by the Central Committee.
2. The Committee shall:
 - a) take responsibility under the authority of the Central Committee for the review and direction of the overall policy of the Unit;
 - b) advise the Central Committee on what should be the central thrusts of the Council's work in the fields of justice and service and make recommendations on matters specifically referred to it by the Central Committee;
 - c) receive and evaluate reports from the sub-units and coordinate their programmes;
 - d) make recommendations to the Central Committee on budget proposals and staff requirements in consultation with the sub-units.
3. The Committee shall be composed of 32 persons who are members of the Central Committee, and of three persons named by each of the Commissions or Working Groups within the Programme Unit to be representative of their concerns and interests.

4. The Committee shall have a Moderator and Vice-Moderators to be appointed by the Central Committee from among its members.
5. The Moderator, Vice-Moderators and the Staff Moderator of the Programme Unit shall be the Officers.
6. The Committee will normally meet at the time and place of meeting of the Central Committee.
7. The Committee may, if necessary, appoint a small representative Executive Group to prepare for, and to act on urgent matters in between meetings of the Committee.

Article IV — Sub-units

1. *Commission on Inter-Church Aid, Refugee and World Service (CICARWS)*

The purpose of the Commission on Inter-Church Aid, Refugee and World Service shall be to assist churches to manifest their solidarity by sharing their human, material and spiritual resources and to facilitate such sharing so as to promote social justice, human development, relief to human need, including the victims of disaster, and service to refugees and other uprooted people.

The Commission has its own by-laws approved by the Central Committee of the World Council of Churches. These by-laws shall be regarded as determinative for the work of the Commission.

2. *Commission of the Churches on International Affairs (CCIA)*

The purpose of the Commission of the Churches on International Affairs shall be to assist churches to make their contribution towards peace with justice and freedom, the observance of human rights, including religious liberty, and the development of international law and effective international institutions to promote a just world community.

The Commission has its own by-laws, approved by the Central Committee and the Assembly of the World Council of Churches. These by-laws contain further details concerning aims, functions and organization, etc. They shall be regarded as determinative for the work of the Commission.

3. *Christian Medical Commission (CMC)*

The Christian Medical Commission shall assist the churches in their search for an understanding of health and healing, promote new approaches to health care and encourage those involved in church-related health care programmes to join in planning and coordinating their activities for more effective service.

4. *Commission on the Churches' Participation in Development (CCPD)*

The Commission on the Churches' Participation in Development shall be responsible for proposing strategy and policy for ecumenical assistance to development programmes and projects, promoting development studies and educational programmes, administration of the Ecumenical Development Fund and coordination of the activities of the World Council of Churches in the field of development.

5. *Programme to Combat Racism (PCR)*

The Programme to Combat Racism shall be responsible for working out World Council policies and programmes on combating racism, giving expression to solidarity with the racially oppressed, organizing action-oriented research projects, assisting the churches in the education of their own members for racial justice and the operation of the Special Fund to Combat Racism.

6. Each of the Commissions shall have 20-30 members appointed by the Central Committee for a specified period.

7. A Moderator and one or more Vice-Moderators shall be appointed by the Central Committee for each of the Commissions from among members of the Commission.

8. The Commissions shall normally meet every year.

9. The Commissions shall review and consider policy and programmes within their area of concern and shall report and make recommendations to the Committee of the Programme Unit and through it to the Central Committee.

Article V — Staff of the Programme Unit

1. The staff of the sub-units and any agencies related to them, as well as any staff serving the Programme Unit as a whole, shall collectively comprise the staff of the Programme Unit. They will conduct their activities in a collegial way.

2. A Staff Moderator shall be appointed by the General Secretary for a specified period of time. In collegial cooperation with the senior staff of the sub-units, he/she shall take responsibility for:

- a) coordinating the programmes of the sub-units and giving direction to any common programmes of the Programme Unit as a whole;
- b) arranging meetings of the Committee of the Programme Unit, reporting to it on behalf of the staff and following up its decisions on overall policy;
- c) convening meetings of the staff of the Programme Unit as needed to ensure cooperation among the sub-units and to plan common programmes;

- d) representing the staff of the Programme Unit in committees or meetings where such representation is necessary.
- 3. There shall be a Finance Officer of the Programme Unit with the responsibility for coordinating the financial operations of the Programme Unit as a whole.
- 4. There may be staff administratively related to the Unit as a whole and designated to carry out such common programmes as the Committee of the Programme Unit may determine.
- 5. The staff of the Programme Unit are appointed by the Central Committee in consultation with the Commissions of the sub-units.

Article VI — Amendments

The Committee of the Programme Unit may make proposals for change in these by-laws to the Central Committee. The Committee of the Programme Unit may consider a suggestion for an amendment to these by-laws, provided that written notice of the proposed change has been given to the Committee not less than one calendar month before the meeting at which it is to be considered.

Appendix XII

PROGRAMME UNIT ON EDUCATION AND RENEWAL

By-laws

Article I

In accordance with Rule VI, 1. of the Rules of the World Council of Churches, there shall be a Programme Unit on Education and Renewal.

The Programme Unit on Education and Renewal shall consist of the following sub-units:

1. Education;
2. Renewal and Congregational Life;
3. Women in Church and Society;
4. Youth.

Article II — Aim

The aim of the Programme Unit on Education and Renewal is to assist churches, through processes of education and renewal, to participate in the changes that Christian faith demands, in the renewal of the whole Church, in the transformation of society, and in the strengthening of the ecumenical movement.

Article III — Committee of the Programme Unit

1. There shall be a Committee of the Programme Unit appointed by the Central Committee.
2. The Committee shall:
 - a) take responsibility under the authority of the Central Committee for the review and direction of the overall policy of the Unit;
 - b) advise the Central Committee on what should be the central thrusts of the Council's work in the fields of Education and Renewal, and make recommendations on matters specifically referred to it by the Central Committee;
 - c) receive and evaluate reports from the sub-units and coordinate their programmes;
 - d) make recommendations to the Central Committee on budget proposals and staff requirements in consultation with the appropriate authorities at sub-unit level.

3. The Committee shall be composed of 32 members of the Central Committee, and of three persons named by each of the Working Groups within the Programme Unit to be representative of their concerns and interests.
4. The Committee shall have a Moderator and Vice-Moderators to be appointed by the Central Committee from among its members.
5. The Moderator, Vice-Moderators and the Staff Moderator of the Programme Unit shall be the Officers.
6. The Committee will normally meet at the time and place of meeting of the Central Committee.
7. The Committee may, if necessary, appoint a small representative Executive Group to advise the Officers, to prepare for and to act on urgent matters between meetings of the Committee.

Article IV — Sub-units

1. Sub-unit on Education

The purpose of the Sub-unit shall be to promote programmes and activities in the fields of Christian and general education, as well as theological education, for the whole people of God, and leadership development in a manner which is sensitive and responsive to the needs of church and society. It shall be a forum and a central agency for the exchange of experiences in education from the different churches and regions, and thus serve to meet local and regional needs in curriculum development, educational programming and leadership development. It shall collaborate with international and ecumenical organizations to better achieve coordination and cooperation of educational plans and programmes, and efficient use of available resources.

2. Sub-unit on Renewal and Congregational Life

The purpose of the Sub-unit shall be to develop and implement programmes that assist local congregations to be vital centres of Christian worship, life, mission and service. It shall, to this end, assist with the interpretation of WCC programmes as they bear upon congregational life and seek signs of renewal wherever it is happening.

3. Sub-unit on Women in Church and Society

The purpose of the Sub-unit shall be to encourage the participation of women in the total life of the WCC and of the member churches. As an advocate and in collaboration with other units and sub-units of the WCC, member churches and international and ecumenical organizations, it will promote the concerns of, and contributions by, women in the Church and society. It will serve as a resource for, and link among, traditional and emerging groups to foster the full participation of women, for the sake of the unity of the Church and humankind.

4. *Sub-unit on Youth*

The primary purpose of the Sub-unit is to establish and maintain contacts and relationships that will enable youth to bring their concerns, insights and challenges to the life of the whole Church (local to international) and of the ecumenical movement, particularly within the World Council of Churches. It shall work in close collaboration with all sub-units and programmes of the WCC, especially within the Programme Unit on Education and Renewal, to bring the challenges and concerns of youth into the central life of the WCC in all aspects of its work.

5. The sub-units on Education and on Renewal and Congregational Life shall each have Working Groups of up to 20 members. The sub-units on Women in Church and Society and on Youth shall each have Working Groups of up to 15 members.

6. The members of the Working Groups shall be appointed by the Central Committee for a specified period. The members shall be eligible for reappointment. A Moderator and a Vice-Moderator shall be appointed by the Central Committee for each Working Group from among the members of that Working Group.

7. Each Working Group will normally meet twice within the period of three years.

8. The Working Groups shall review and consider policy and programmes within their area of concern and shall report and make recommendations to the Committee of the Programme Unit, and through it to the Central Committee.

Article V — Staff

1. The staff of the sub-units and any agencies related to them, as well as any staff serving the Programme Unit as a whole, shall collectively comprise the staff of the Programme Unit.

2. A Staff Moderator shall be appointed by the General Secretary for a specified period of time. In collegial cooperation with the staff of the sub-units, he/she shall take responsibility for:

- a) coordinating the programmes of the sub-units and giving direction to any common programmes of the Programme Unit as a whole;
- b) arranging meetings of the Committee of the Programme Unit, reporting to it on behalf of the staff and following up its decisions on overall policy;
- c) convening meetings of the staff of the Programme Unit as needed to ensure cooperation among the sub-units and to plan common programmes;

- d) providing for representation of the Programme Unit in committees or meetings where such representation is necessary.
- 3. There shall be a Finance Officer of the Programme Unit with the responsibility for coordinating the financial operations of the Programme Unit as a whole.
- 4. There may be staff administratively related to the Unit as a whole and designated to carry out such common programmes as the Committee of the Programme Unit may determine.
- 5. The staff of the Programme Unit are appointed by the Central Committee in consultation with the Working Groups of the sub-units.

Article VI — Amendments

The Committee of the Programme Unit may make proposals for change in these by-laws to the Central Committee. The Committee of the Programme Unit may consider a suggestion for an amendment to these by-laws, provided that written notice of the proposed change has been given to the Committee not less than one calendar month before the meeting at which it is to be considered.

Appendix XIII

DOCUMENTS AVAILABLE ON REQUEST *

Reports of Moderator and General Secretary

Moderator's address (17)

Report of the General Secretary (18)

Main Theme

The Confessing Community: background paper by Dr Paul Löffler (7)

General Secretariat

Report on the Ecumenical Centre Library (4)

Report on the Department of Communication (5)

Report on the Ecumenical Institute, Bossey (6)

Review of Periodicals (8)

Report of the Committee on the General Secretariat (35, 35a)

Unit I

Report on the Programme Unit on Faith and Witness (1)

Dialogue in Community: official statement adopted by the consultation held at Chiang Mai, Thailand, 18-27 April, 1977

Towards an Ecumenical Consensus on Baptism, Eucharist and the Ministry (15)

Baptism, Eucharist and Ministry: How far have we got on the road to consensus? — report by Dr Lukas Vischer (16)

Report on Urban and Industrial Mission (20)

Report of the Committee on Unit I: Faith and Witness (including detailed plan for the 1979 World Conference on "The Contribution of Faith, Science and Technology in the Struggle for a Just, Participatory and Sustainable Society" (37, 37a)

* Numbers in parentheses indicate the number of the Central Committee document.

Unit II

Report on the Programme Unit on Justice and Service (2)

Report of CCPD, 1970-1976 (9)

Report on Human Rights (including the report of the Second Colloquium on the Churches' Role in the Application of the Final Act of the Conference on Security and Cooperation in Europe, Montreux, Switzerland, July 1977) (13)

An Interim Report on the Special Fund prepared by the Programme to Combat Racism for the Executive Committee of the WCC (39)

Special Fund: 1977 grants approved by the Executive Committee of the WCC, August 1977 (38)

Report of the Committee on Unit II: Justice and Service (43)

Unit III

Report on the Programme Unit on Education and Renewal (3)

Report of the Committee on Unit III: Education and Renewal (40, 40a)

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